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BASED ON QURAN AND SUNNAH ACCORDING TO THE UNDERSTANDING OF THE SAHABAH

COMPILED BY ABU SAHL AL ANSARI

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LEARN ISLAM

"Helping you fulfill your obligation"

LEARN ISLAM was founded by Abu Sahl Al Ansari in 1431H (2010), to provide free and accessible Islamic courses to the youth on Facebook, under the guidance of Scholars. The content is taken from Quran & Sunnah and from the works of scholars who follow the understanding of the Sahaba.

Today with the help of a team of volunteers, they have about 120,000 subscribers and more than 5,000 students have participated in 25 different courses on LEARN ISLAM. Besides Facebook, the courses are also available on WhatsApp, Telegram, and via Email.



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Table of Contents

CHAPTER 1.....	7
Need to believe in him ﷺ to be Muslim.....	7
Obey Him.....	8
He is the best of Creation.....	8
He is the Best of creation,	10
but is he the Reason for all Creation?	10
He is the Best of Creation, but we only ask the Creator	11
Maqaam Mahmood (Praised Position).....	11
The Prophet ﷺ will intercede in the Hereafter with Allah's Permission.....	13
CHAPTER 2.....	15
Manners & Attributes of the Prophet ﷺ	15
Lofty Attributes.....	15
Learn His Seerah.....	16
Character of the Prophet ﷺ was the Quran.....	16
Names of the Prophet ﷺ	17
Importance & Rewards of Manners	18
Manners of the Ummah of Today	19
All Good Manners are combined in four narrations	20
Pray to Allah for Good Manners.....	21
CHAPTER 3.....	22
Miracles of the Prophet ﷺ	22
Some of His Miracles	22
Splitting of the Moon.....	23
Food multiplication	23
Water Multiplication & Glorification of Allah by the Prophet's meals.....	23
Supplication for Rain	24

Lights to guide Companions.....	24
Crying of the stem of the Date-palm Tree	24
The expulsion of a liar's corpse by the Earth.....	24
Israa wal miraj	25
Many Prophecies but did he have Knowledge of Unseen?.....	25
Is the Prophet Alive in His Grave.....	26
CHAPTER 4.....	29
Rights of the Prophet ﷺ.....	29
Love the Prophet	29
To believe in his sayings & that they are the best of guidance	29
Patterning after him.....	30
To believe that he has conveyed all that is good	30
Defend Him and His Shariah	31
Say Salam whenever you hear the name.....	31
Some innovated Salaams have phrases that are prohibited	33
CHAPTER 5.....	34
Love the Prophet ﷺ	34
His Love for the Ummah.....	34
Obligation of loving the prophet ﷺ	35
Instilling his love in children.....	37
Examples of the Sahaba's & the early generation's love of the Prophet.....	38
Do not exaggerate in Love	39
CHAPTER 6.....	40
Things the Prophet ﷺ warned us against	40
The warner.....	40
The 7 destructive Sins.....	40
It's not Just Sunnah	41
Excessive questioning	41
Stick to how the Companions followed the Prophet.....	42
Takfeer.....	43

Do not Exaggerate	44
Adding things to the Religion which is complete	44
Other commonly spread sins that the Prophet ﷺ has warned us against.....	46
CHAPTER 7.....	48
Milad un Nabi (Mawlid)	48
Celebrating the Birth of the Prophet ﷺ.....	48
The year of His Noble Birth.....	48
The Day of His Noble Birth	48
Events at the Time of His Birth.....	49
He left this world on 12th Rabi Al Awwal.....	49
What Muslims who celebrate the Birthday of the Prophet do on this day	49
Origin of Milad un Nabi (Mawlid)	50
Celebrating the Day of His Noble Birth.....	50
All evidences are derived from understanding, no direct hadeeth or action of the Sahabah	51
Competing with Wrongdoers cannot be an excuse to do this	51
The Sahaba are more befitting to be followed.....	52
Those who celebrate it say it is good bidah	52
To conclude.....	52
CHAPTER 8.....	54
Etiquette of visiting the	54
Prophet's Mosque.....	54
Visiting Madinah and the Mosque of the Prophet.....	54
Multiple Rewards for praying there	55
Offer Two Rakahs in the Rawdah	55
Visit the Grave of the Prophet ﷺ	56
Offer Prayer in Quba.....	56
Visit Baqée and Uhud.....	56
Mistakes made when visiting Masjid-e-Nabwi	57
CHAPTER 9.....	60
Sunnan of day to day Activities.....	60

Waking up.....	60
Entering and Leaving the Toilet.....	61
Using Siwaak	62
Wearing Shoes.....	62
Dressing and undressing.....	62
Entering and Leaving the House.....	63
Eating	64
Drinking	65
Sleeping.....	66
Upon seeing a Good or Bad Dream	66
CHAPTER 10.....	67
Rewards of loving & following the Prophet ﷺ.....	67
Loving and Following the Prophet.....	67
Its Rewards.....	68
Follow some Sunnahs to Build a Palace in Jannah	69
The Dangers of Not Following the Sunnah.....	70
To Conclude	71
May Allah by his Mercy make us all inhabitants of Jannah!.....	72

CHAPTER 1

Need to believe in him ﷺ to be Muslim

Allah says,

"Believe in Allah and His Messenger and the light which He sent down."

[Al-Qur'an 64:8]

And He says,

"We sent you as a witness and a bringer of good news and a warner so that they might believe in Allah and His Messenger." [Al-Qur'an 48 : 8-9]

Belief in the Prophet Muhammad is therefore a necessary obligation for every individual. Belief is not complete without it and Islam is only valid with it.

Allah says:

"Whoever does not believe in Allah and His Messenger, We have prepared a blaze for the unbelievers." (Al-Qur'an 48:13)

The hadith Jibril makes it clear as well in which it is reported Jibril asked, "Tell me about Islam." The Prophet said, "It is that you testify that there is no god but Allah and that Muhammad is the Messenger of Allah," and he went on to mention the pillars of Islam. Then he asked him about belief

and he said, "It is that you believe in Allah, His angels, His Books and His Messengers." [Muslim]

OBEY HIM

As for the obligation to obey the Prophet, belief in him demands it. Confirmation of what he brought requires obedience to him because this is part of what he brought. Allah says, "O you who believe, obey Allah and His Messenger..."

Similar statement is repeated in so many other verses also Allah says,

"We did not send any Messenger but for him to be obeyed by the permission of Allah." [Al-Qur'an 4:63]

He S.W.T. made obeying His Messenger equivalent to obeying Himself, and He placed obedience to Himself alongside obedience to His Messenger. Allah promises that doing this will result in an abundant reward and threatens a severe punishment for opposing it. He made it obligatory to obey the things that the Prophet commanded and to avoid those he prohibited.

Abu Salamah ibn 'Abdur-Rahman heard Abu Hurayrah say that the Messenger of Allah said: "Whoever obeys me has obeyed Allah. Whoever rebels against me has rebelled against Allah....." (Muslim and Al-Bukhari)

HE IS THE BEST OF CREATION

Many texts in the Qur'aan and Sunnah speak of the greatness of our Prophet Muhammad and his sublime status before his Lord, may He be exalted, through the noble attributes and unique characteristics that Allaah bestowed only upon him, which indicates that he is the best of creation, the most honoured by Allaah and the greatest in status before Him.

Allaah says (interpretation of the meaning):

“Allaah has sent down to you the book (the Qur’aan), and Al-Hikmah (Islamic laws, knowledge of legal and illegal things, i.e. the Prophet’s Sunnah — legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allaah unto you (O Muhammad صلى الله عليه وسلم)” [al-Nisa’ 4:113]

We list below some of the honour that Allaah has bestowed upon him:

- Allaah took him as a close friend (khaleel);
- He made him the Seal of His Messengers;
- He revealed the best of His Books to him, and made his message one that applies to both mankind and the jinn until the Day of Resurrection;
- He forgave him his past and future sins;
- He caused miracles to happen at his hand that superseded those of all the Prophets who came before him;
- He will be the leader of the sons of Adam (on the Day of Resurrection), the first one for whom the grave will be opened, and the first one to intercede and the first one whose intercession will be accepted;
- In his hand will be a banner of praise on the Day of Resurrection;
- He will be the first one to cross al-siraat (a bridge across Hell), the first one to knock at the gate of Paradise and the first one to enter it...

And many other unique characteristics and miracles that are mentioned in the Qur’aan and Sunnah, which led the scholars to agree unanimously that the Prophet ﷺ is the greatest of creation in status before Allaah, may He be exalted.

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said: The Muslims are unanimously agreed that the Prophet ﷺ is the greatest of creation in status before Allaah, and no other created being has any status that is higher than his or any power of intercession that is greater than his.

HE IS THE BEST OF CREATION, BUT IS HE THE REASON FOR ALL CREATION?

One of the greatest attributes of Allaah is wisdom, and one of His greatest names is al-Hakeem (the most Wise). It should be noted that He has not created anything in vain; exalted be Allaah far above such a thing. Rather He creates things for great and wise reasons, and for sublime purposes.

Some people quote – *“Were it not for you, Allah would not have created the Throne or the Kursiy (lit. Footstool) or the earth or the heavens or the sun or the moon or anything else”*

This hadeeth is not sahih, not even daeef, it is FABRICATED and has no basis and is falsely attributed to the prophet.

The heavens and the earth were not created for the sake of the Prophet ﷺ, rather they were created for the purpose which Allah mentions (interpretation of the meaning): “It is Allah Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah surrounds all things in (His) Knowledge.” [65:12]

He created the world and He created mankind so that His names and attributes, His power and knowledge, would be known and so that He alone would be worshipped with no partner or associate, and so that He would be obeyed – not for the sake of Muhammad or for the sake of Nooh or Moosa or ‘Eesa or any other Prophet (peace be upon them all). Rather Allah created the universe so that He alone would be worshipped, with no partner or associate.

HE IS THE BEST OF CREATION, BUT WE ONLY ASK THE CREATOR

From what has been mentioned above and elsewhere it is clear that our Prophet Muhammad ﷺ is the best of the Prophets and the best of creation, and the greatest of them in status before Allaah, may He be exalted. But in addition to these virtues and unique characteristics, he ﷺ is no more than a human being, so it is not permissible to call upon him or seek his help instead of Allaah, as Allaah says (interpretation of the meaning):

“Say (O Muhammad صلى الله عليه وسلم): ‘I am only a man like you. It has been revealed to me that your Ilâh (God) is One Ilâah (God __ i.e. Allaah). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord’” [al-Kahf 18:110]

And Allaah is the Source of strength. May Allaah send blessings and peace upon our Prophet Muhammad and his family and companions.

MAQAAM MAHMOOD (PRAISED POSITION)

The “*Maqaam Mahmood*” (Praised Position) is intercession before Allaah so that He will start to judge between His slaves, and no one will be granted this except Muhammad ﷺ. This is mentioned in the words of Allaah addressed to the Prophet ﷺ (interpretation of the meaning):

“Perform al-salaah from mid-day till the darkness of the night (i.e., the Zuhr, ‘Asr, Maghrib and ‘Isha’ prayers), and recite the Qur’aan in the early dawn (i.e., the morning prayer). Verily, the recitation of the

Qur'aan in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).

And in some parts of the night (also) offer the salaah (prayer) with it (i.e., recite the Qur'aan in the prayer), as an additional prayer (tahajjud – optional prayer) for you (O Muhammad). It may be that your Lord will raise you to maqaaman mahmoodah (a station of praise and glory, i.e., the highest degree in Paradise).” [al-Isra’ 17:78-79]

It is called *al-maqaam al-mahmood* because all of creation will praise Muhammad ﷺ for that status, because his intercession will ease their distress on that terrible day by setting the process of judgement in motion.

It is prescribed for everyone who hears the adhaan and call to prayer to repeat after the muezzin (caller to prayer), and when he has finished repeating the entire adhaan, he should send prayers and blessings on the Prophet Muhammad ﷺ, then recite the words narrated in the saheeh hadeeth from Jaabir ibn ‘Abd-Allaah, who reported that the Messenger of Allaah ﷺ said: “Whoever says (the below dua) when he hears the call to prayer, will be granted my intercession on the Day of Resurrection.” (Reported by al-Bukhaari, 579).

‘ALLAHUMMAH RABBA HAADHIHI’L-DA’WAT IL-TAAMMAH WA’L-SALAAT IL-QAAIMAH,
AATI MUHAMMADAN AL-WASEELATA WA’L-FADEELAH,
WABÁTHHU MAQAAMAN MAHMOODAN ALLADHI WAÁDTAHU
(O Allaah, Lord of this perfect Call and the Prayer to be offered,
grant Muhammad the privilege and also the eminence,
and resurrect him to the praised position that You have promised),

Note: There is no phrase in this du’aa’ like “*al-darajah al-‘aaliyah al-rafee’ah* (the high and elevated status),” so this should not be said.

‘Abd-Allaah ibn ‘Amr ibn al-‘Aas, said that he heard the Prophet ﷺ say:
 “When you hear the muezzin and say something like he says, then send blessings on me, whoever sends blessings on me, Allaah will send blessings tenfold on him. Then ask Allaah to grant me AL-WASEELAH, for it is a status in Paradise that only one of the slaves of Allaah will reach, and I hope that I will be the one. Whoever asks for AL-WASEELAH for me will be granted intercession.” (Reported by Muslim, 577).

THE PROPHET ﷺ WILL INTERCEDE IN THE HEREAFTER WITH ALLAH’S PERMISSION

There are many ahaadeeth which speak of this intercession, in *al-Saheehayn* and elsewhere, such as the hadeeth narrated by al-Bukhaari in his *Saheeh* (1748) from Ibn ‘Umar (may Allaah be pleased with him): “The people will fall on their knees on the Day of Resurrection, each nation following its Prophet, saying, ‘O So and so, intercede!’ until intercession is granted to the Prophet ﷺ. On that Day Allaah will resurrect him to a station of praise and glory.”

Even though the Prophet ﷺ, will be given the power of intercession on the Day of Resurrection, he will not be able to use it until after Allaah has given him permission and has approved of the one for whom intercession is to be made.

Hence he ﷺ did not let his ummah ask him to intercede for them in this world, and that was not narrated from any one of his Sahaabah (may Allaah be pleased with them). If that had been a good thing, he would have conveyed it to his ummah and called them to do it, and his Companions who were keen to do good would have hastened to do it. Thus we know that seeking intercession from him now (in this world) is a great wrong, because it involves calling upon someone other than Allaah.

Those who ask him for intercession now, based on the fact that it will be permissible to ask him for that in the Hereafter, if their claims were justified, would have to limit what they say to, “O Messenger of Allaah, intercede for us that judgement may be passed”! But they do something other than that. They do not limit it to a request for intercession,

rather they ask the Prophet ﷺ – and others – to relieve their distress and send down mercy; they turn to him at times of calamity; they pray to him on land and sea, at times of ease and times of difficulty, ignoring the words of Allaah (interpretation of the meaning): “Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations?” [al-Naml 27:62]

CHAPTER 2

Manners & Attributes of the Prophet ﷺ

LOFTY ATTRIBUTES

In the Qur'an, the Prophet is addressed directly,

“Truly, you are of tremendous character.” [Qur'an, 68.4]

Also Allaah S.W.T. said,

“Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much.” (33:21)

The characteristics, attributes and descriptions of the Messenger of Allaah, are numerous in number. Allaah gave him praiseworthy and noble characteristics that are not to be found in anyone other than him (sallallahu alayhi wa sallam) amongst all of creation. This is because he is the most virtuous of the Messengers and the leader of all of those who fear Allaah (subhana wa ta'ala) and it was narrated from Abu Sa'eed that the Messenger of Allaah said: “I am the leader of the sons of Adam, and it is no boast. I will be the first one for whom the earth will be split open on the Day of Resurrection, and it is no boast. I will be the first to intercede and the first whose intercession will be accepted, and it is no boast...” (Sunan ibn Majah). There is none that has excelled the Messenger in any virtue, characteristic or quality except that he ﷺ was the first.

The Prophet ﷺ was our role model and the premier example of a man who displayed the finest possible character. He ﷺ said, "The only reason I have been sent is to perfect good manners." [Al-Bukhaari, Ahmad]

Ibn al-Qayyim (may Allaah have Mercy on him) summarized the extent of his noble manners:-

- The Prophet ﷺ used to greet the children when he passed by them.
 - He ﷺ would be in the service of his family when at home.
 - Never would he become angry because of something personal.
 - He ﷺ used to repair his own sandals and mend his own torn clothes.
 - He used to eat with his servants, sit in the company of the poor people,
 - He would personally take care of the needs of widows and orphans.
 - He would be the one to initiate the greeting when meeting people.
 - He would respond to the humblest of invitations.
 - He ﷺ lived a very modest lifestyle,
 - A man of soft manners, naturally kind, easy to get along with, having a pleasant smile on his face, gracefully humble, extremely generous but not wasteful, soft-hearted and gentle in his dealings with each and every Muslim, lowering the wings of humility to the believers, bearing their companionship in such a gentle way.
- Alhamdulillah*

LEARN HIS SEERAH

It is imperative that we as Muslims realize the completeness of the guidance of the Messenger of Allaah (may Allaah raise his rank and grant him peace') and know that our true honor and distinction among the nations, as well as our success in the Hereafter, lies in embracing his guidance, in all affairs of belief and action.

Male or female, adult or child, scholar or commoner, businessman or laborer - all Muslims need to study the biography of the Messenger of Allah. In fact, the fulfillment of many of our Islamic duties hinges upon our knowledge of the Prophet's life. Through the study of the Seerah (the Prophet's biography), we are able to appreciate how the Prophet ﷺ was an ideal husband, ideal father, ideal leader, ideal ruler, ideal educator, ideal judge, and so on and how He ﷺ maintained balance in everything. So regardless of our situation and who we are, we should learn and benefit from studying the Prophet's life.

CHARACTER OF THE PROPHET ﷺ WAS THE QURAN

‘Aa’ishah (may Allaah be pleased with her) said that when describing the Prophet ﷺ. It is mentioned in the lengthy story about Sa’d ibn Hishaam ibn ‘Aamir, when he came to Madeenah and went to ‘Aa’ishah (may Allaah be pleased with her) and asked her about some matters. He said: I said: O Mother of the believers, tell me about the character of the Messenger of Allaah (S). She said: Do you not read the Qur’aan? I said: Of course. She said: The character of the Prophet of Allaah ﷺ was the Qur’aan. I wanted to get up and not ask about anything else until I died... Narrated by Muslim (746).

According to another report:

I said: O Mother of the believers, tell me about the character of the Messenger of Allaah ﷺ. She said: O my son, do you not read the Qur’aan? Allaah says (interpretation of the meaning): “And verily, you (O Muhammad صلى الله عليه وسلم) are on an exalted (standard of) character” [al-Qalam 68:4]. The character of Muhammad was the Qur’aan. Narrated by Abu Ya’la (8/275) with a saheeh isnaad.

Al-Nawawi (may Allaah have mercy on him) said in *Sharh Muslim* (3/268): What this means is that he acted in accordance with it, adhering to its limits, following its etiquette, paying heed to its lessons and parables, pondering its meanings and reciting it properly.

NAMES OF THE PROPHET ﷺ

Some of the names of the Prophet ﷺ are clearly proven in the Qur’an and Sunnah. In the Qur’an he is called Muhammad and Ahmad. In the saheeh hadiths it says that he has a number of names, as follows: “I have several names. I am Muhammad, and I am Ahmad, and I am al-Maahi (the eraser) by means of whom Allah erases kufr, and I am al-

Haashir (the gatherer) at whose feet the people will be gathered, and I am al-‘Aaqib (the last) after whom there will be no other.” Narrated by al-Bukhaari(4896) and Muslim (2354).

It was narrated that Abu Moosa al-Ash‘ari (may Allah be pleased with him) said: The Messenger of Allah ﷺ mentioned several of his names to us. He said: *“I am Muhammad, and Ahmad, and al-Muqaffi (the last in succession) and al-Haashir (the gatherer) and the Prophet of Repentance and the Prophet of Mercy.”* Narrated by Muslim (2355).

In some hadiths the number of names is apparently defined. In Saheeh al-Bukhaari (3532) it is narrated from Muhammad ibn Jubayr ibn Mut‘im that his father (may Allah be pleased with him) said: The Messenger of Allah ﷺ said: *“I have five names: I am Muhammad, and Ahmad, and I am al-Maahi (the eraser) by means of whom Allah erases kufr, and I am al-Haashir (the gatherer) at whose feet the people will be gathered, and I am al-‘Aaqib (the last).”*

There were many other names attributed to the Prophet but the scholars differed concerning them and whether they may correctly be attributed to the Prophet ﷺ or not.

IMPORTANCE & REWARDS OF MANNERS

There are ahadeeth emphasizing the importance of Manners & Character, we will list some of them below, the Prophet ﷺ said:

- *“The only reason I have been sent is to perfect good manners.”* [Al-Bukhaari, Ahmad]
- *“There is nothing heavier than good character put in the scale of a believer on the Day of Resurrection.”* (Abu Dawood)

- 'The best among you are those who have the best manners and character.' (Sahih Bukhari)
- "The dearest to me among you and the nearest to me on the Day of Judgement are those who have the best character." (Sunan At-Tirmidhee: 2018)

MANNERS OF THE UMMAH OF TODAY

Even though such great importance and rewards have been mentioned sadly nowadays something strange is going on.

- Muslims are seen as the untidy ones when its said the Purity is half Imaan.
- The Islamic schools are becoming known for bad manners— Students, Teacher & Parents all equally blame worthy.
- It is the Muslim Communities where the neighbors do not help each other when there has been so much emphasis given to it.
- The Muslim Areas are the dirtiest of all and so landlords (even Muslims) prefer to have Non-Muslims tenants.
- The Muslim Business Man are trusted the least
- The Muslim workers are seen as lazy, unreliable and deceiving.
- Men with beard are seen and referred to as harsh people.
- The Ummah is sleeping none has the courage to stand up for justice.
- The Muslims are more into arguing and making their points to win rather than trying to simplifying things and making things easy.
- It is usually a Muslim trying to pull down another brother when the non-Muslims are supporting each other to grow.

There's clearly something wrong. Why is there such a massive difference between what Islam teaches us and what is being reflected in society? The answer is: *manners*.

Stop a moment and comprehend that your manners can be one of the reasons a person accepts Islam and his/her good deeds from there on will all in your accounts. Ponder on the fact that Manners will weigh so heavily on the Day of Judgment when every small thing can make a big difference, envision being nearest to the Prophet ﷺ on the Day of Judgment, realize that manners could be one of the main reasons for Allah to enter you into His Gardens of Paradise. Or think of the worse thing that your bad manners could be a reason why a person never wants to come near Muslims or learn about Islam, how would that be, when we are meant to spread the message of Islam we infact become an obstacle of it spreading be cause of our Manners and attitude towards others. We should speak the truth, be honest, be brave, be just, not

just because society considers it good manners; we should because Allah ‘azza wajaal has commanded us to do so! Allah (swt) has told us which manners are good.

So develop your good habits only for the sake of Allah, remembering your relationship with Him and seeking closeness to Him while focusing on your manners, this helps us to do more than we can for any worldly benefits.

One of the core problems with the Muslims specially those who are good at some things is that they become complacent. They do some really good things but then fall way behind in other things like a person is really good in Salah, Dawah, etc but his relation with his parents is appalling. This is not a complete Muslim, the main attribute of the Prophet’s character was perfection. He strove for perfection in everything he did. When someone would speak to him, he would turn around fully to talk. When speaking with him, he was never the first to look away, he was the best of companions and similarly was the best to his wives. He was simply perfect in everything he did Alhamdulillah!

We are not like him but we strive to follow his guidance as much as we can. So we should try to perfect anything we do and be consistent at it, no matter how small the deed!

ALL GOOD MANNERS ARE COMBINED IN FOUR NARRATIONS

Abee Zayd al-Qayrawaane, (also known as, Malik As-Sagheer) (May Allah have mercy on him) says: “The narrations of morals and manners have been combined into four narrations” The Prophet ﷺ said:

- *“Whoever believes in Allah and the last day then let him say (a word that is) good or be silent.”*
- *“From the goodness of a person’s Islam is that he leaves off that which does not concern him.”*
- *“Do not become angry!”*
- *“None of you (truly) believes until he loves for his brother, what he loves for himself.”*

All of the narrations related from the Prophet ﷺ pertaining to conduct, returns back to these four narrations. So we should strive to understand and implement them in lives.

PRAY TO ALLAH FOR GOOD MANNERS

And last but not least, seeing the importance of Manners and its rewards we should ask the one who has all power, The One who made us to grant us good manners and constantly ask for it which will be a good deed as well as a reminder for ourselves. Even the Prophet ﷺ used to pray for a good attitude, saying, “O Allaah, You have made my outward form beautiful so make my attitude good too.” [Narrated by Ibn Hibbaan in his Saheeh (3/239) and classed as saheeh by al-Albaani].

He also used to pray by saying, "O Allah guide me to the best character, none can guide me to the best character except you. And divert away from the evil character and none divert it away from me except you".

BaarakAllaahu Feekum, We ask Allaah to grant us success to worship Him, and obey Him as He deserves – we ask Him to forgive us and show us His mercy and give us the Hidayah to follow the Prophet in the best way possible. And all praise is due to Allaah, the Lord of the worlds.

CHAPTER 3

Miracles of the Prophet ﷺ

SOME OF HIS MIRACLES

A number of miracles were bestowed upon and performed by Prophet Muhammad ﷺ to establish the proof of his prophethood. The greatest miracle bestowed upon him was the *revelation of the Qur'an*.

The Qur'an is miraculous in a number of aspects: Its linguistic perfection and inimitability, its validation by recent historical, archaeological, and scientific discoveries, its prophecies and so on. Unlike the miracles of other prophets before him, the miracle of the Qur'an is eternal.

Prophet Muhammad ﷺ also provided us with a number of true prophecies. Which are listed in the Major and Minor signs of Qiyamah. For example, he mentioned a time would come when shepherds will compete in constructing tall buildings. This prophecy is clearly evident for all to observe as it manifests itself in the Arab Gulf today. Until just a century ago, the Arabs in the Gulf region were infact living a more primitive “shepherd” lifestyle, as compared to the rest of the world. This all changed with the arrival of massive oil wealth in the mid 20th century, with much of the resulting wealth being invested in erecting skyscrapers across the region. There are many other similar miracles performed by Muhammad ﷺ throughout his life that attest to his extraordinary connection with Allah and the truth of his Prophethood. However, hearing about these events later isn't as impactful as experiencing them in person and other prophecies.

Below are accounts of the some of the other miracles of Prophet Muhammad ﷺ. The Traditions mentioned below are all from Sahih al-Bukhari, the most authentic collection of ahadith.

SPLITTING OF THE MOON

“The Hour has drawn near, and the moon has been cleft asunder” [Qur’an 54:1]

Narrated Abdullah: The moon was cleft asunder while we were in the company of the Prophet, and it became two parts. The Prophet said, Witness, witness (this miracle).”

One of the most dramatic miracles took place in Mecca when the disbelievers once challenged Prophet Muhammad ﷺ to perform a miracle. He was inspired by Allah to point to the moon, which split into two completely separate halves. It remained that way for some time, before eventually converging back together.

FOOD MULTIPLICATION

Once one of the companions invited him and a few others to a meal that could feed a small group. The prophet ﷺ accepted the invitation and, to the host's dismay, called all thousand of his companions to join him in the meal. Yet, Muhammad ﷺ personally served all of them from the small dish until each one ate his fill. In the end, the tray of food remained just as full as it was at the beginning of the meal. This food multiplication had happened many times during his life.

WATER MULTIPLICATION & GLORIFICATION OF ALLAH BY THE PROPHET'S MEALS

Narrated ‘Abdullah: We used to consider miracles as Allah’s Blessings, but you people consider them to be a warning. Once we were with Allah’s Apostle on a journey, and we ran short of water. He said, “*Bring the water remaining with you.*” The people brought a utensil containing a little water. He placed his hand in it and said, “*Come to the blessed water, and the Blessing is from Allah.*” I saw the water flowing from among the fingers of Allah’s Apostle, and no doubt, we heard the meal glorifying Allah, when it was being eaten (by him). Events similar to this also occurred many times during the life of the Prophet.

SUPPLICATION FOR RAIN

Narrated Anas: A man came to the Prophet on a Friday while he (the Prophet) was delivering a sermon at Medina, and said, "There is lack of rain, so please invoke your Lord to bless us with the rain." The Prophet looked at the sky when no cloud could be detected. Then he invoked Allah for rain. Clouds started gathering together and it rained till the Medina valleys started flowing with water. It continued raining till the next Friday. Then that man (or some other man) stood up while the Prophet was delivering the Friday sermon, and said, "We are drowned; Please invoke your Lord to withhold it (rain) from us" The Prophet smiled and said twice or thrice, "*O Allah! Please let it rain round about us and not upon us.*" The clouds started dispersing over Medina to the right and to the left, and it rained round about Medina and not upon Medina. Allah showed them (the people) the miracle of His Prophet and His response to his invocation.

LIGHTS TO GUIDE COMPANIONS

Narrated Anas bin Malik: Two of the companions of the Prophet departed from him on a dark night and were led by two lights like lamps (going in front of them from Allah as a miracle) lighting the way in front of them, and when they parted, each of them was accompanied by one of these lights till he reached their (respective) houses.

CRYING OF THE STEM OF THE DATE-PALM TREE

Narrated Ibn Umar: The Prophet used to deliver his sermons while standing beside a trunk of a datepalm. When he had the pulpit made, he used it instead. The trunk started crying and the Prophet went to it, rubbing his hand over it (to stop its crying).

THE EXPULSION OF A LIAR'S CORPSE BY THE EARTH

Narrated Anas: There was a Christian who embraced Islam and read Surat-al-Baqara and Al-Imran, and he used to write (the revelations) for the Prophet. Later on he returned to Christianity again and he used to say: "Muhammad knows nothing but what I have written for him." Then Allah caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, "This is the act of Muhammad and his companions. They dug the grave of our companion and took his body out of it because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of

Muhammad and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them.” They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground).

ISRAA WAL MIRAJ

Another great miracle is Israa & Miraj which is Prophet Mohammad ﷺ's journey overnight from Mecca to Jerusalem and then ascended to all the seven Heavens. He met with all the previous prophets, including Isa (Jesus) & Musa (Moses) A.S., and he had the honor of being chosen as the leader of a prayer that was attended by all prophets.

MANY PROPHECIES BUT DID HE HAVE KNOWLEDGE OF UNSEEN?

Allah, may He be exalted, says (interpretation of the meaning): “Say: ‘None in the heavens and the earth knows the Ghaib (unseen) except Allah, nor can they perceive when they shall be resurrected’” [an-Naml 27:65].

This indicates that knowledge of the unseen, in general terms, is something that belongs only to the Knower of the unseen, the Lord of the Worlds. However Allah, may He be exalted, may disclose to whomever He wills of His creation whatever He wills of His unseen. He, may He be exalted, says (interpretation of the meaning): “(He Alone) the All-Knower of the Ghaib (unseen), and He reveals to none His Ghaib (unseen). Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him” [al-Jinn 72:26, 27].

Al-Qurtubi (may Allah have mercy on him) said: The scholars (may Allah have mercy on them) said: The fact that He, may He be glorified, praised Himself for having knowledge of the unseen, which He has kept to Himself, to the exclusion of His creation, indicates that no one knows the unseen except Him. Then He made an exception in the case of those with whom He is pleased of His Messengers, so He grants them knowledge of whatever He wills of His unseen, by means of revelation to them, which He makes a miracle for them

and evidence of the truthfulness of their Prophethood. End quote. [Tafseer al-Qurtubi (19/28)]

Al-Bukhaari narrated in his Saheeh (hadeeth no. 4477) that ‘Aa’ishah (may Allaah be pleased with her) said: “Whoever tells you that he knows what will happen tomorrow is lying.” Then she recited, “No person knows what he will earn tomorrow.”

Also Allah, may He be exalted, says: “Say (O Muhammad SAW): I possess no power of benefit or hurt to myself except as Allah wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.” [al-A’raaf 7:188].

Also from a hadeeth it is seen that the noblest of the angelic Messengers, Jibreel, asked the noblest of the human Messengers, Muhammad ﷺ, “Tell me about the Hour.” He ﷺ said: “*The one who is asked about it is does not know any more about it than the one who is asking*” meaning, just as you have no knowledge of it, I have no knowledge of it either.

IS THE PROPHET ALIVE IN HIS GRAVE

The Prophet ﷺ is alive in his grave in the sense of the life of al-barzakh, so he enjoys the blessings that Allaah has prepared for him as a reward for his great good actions that he did in this world. But the life in the grave is not like the life of this world, or the life in the Hereafter. Rather it is the life of al-barzakh which comes in between his life in this world and his life in the Hereafter. Hence we know that he died as other Prophets and other people before him died. Allaah says (interpretation of the meaning):

- “*Verily, you (O Muhammad) will die, and verily, they (too) will die*” [al-Zumar 39:30]
- “*And We granted not to any human being immortality before you (O Muhammad); then if you die, would they live forever?*” [al-Anbiyaa’ 21:34]

The Messenger ﷺ is the best and most perfect of creation, and the most beloved to Allaah and the most honoured by Him. But this does not mean that his human characteristics are to be denied, or that any of the duties of worship which are due only to Allaah should be

directed to him. The Messenger ﷺ was a human being who suffered from sickness and real death the same as any other human being.

The Messenger ﷺ died and was buried in his grave, hence al-Siddeeq Abu Bakr (may Allaah be pleased with him) said: “And now, he who worships Muhammad sallallaahu ‘alayhi wa sallam, Muhammad is dead now. But he who worships Allah, He is Ever Living and He never dies. Allâh says: ‘Muhammad ﷺ is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh, and Allâh will give reward to those who are grateful.’ ” [3:144]

Ibn ‘Abbas said: “By Allâh it sounded as if people had never heard such a Qur’aanic verse till Abû Bakr recited it as a reminder. So people started reciting it till there was no man who did not recite it.”

Ibn Al-Musaiyab said that ‘Umar had said: “By Allâh as soon as I heard Abû Bakr say it, I fell down to the ground. I felt as if my legs had been unable to carry me so I collapsed when I heard him say it. Only then did I realize that Muhammad ﷺ had really died.” [Sahîh al-Bukhârî]

Also when the tribulations (fitan) and problems increased during the time of ‘Uthmaan and ‘Ali (may Allaah be pleased with them both), and before and after that, they did not go to his grave to consult him or ask him for a way out of those tribulations and problems, or the way to solve them. If he had been alive in a worldly sense, they would not have overlooked that when they were in such great need of someone to save them from the trials that surrounded them.

With regard to the soul of the Prophet ﷺ, it is in the highest part of ‘Illyiyeen, because he is the best of creation, and because Allaah has given him al-waseelah which is the highest position in Paradise.

There are all sorts of false stories and claims that the Prophet ﷺ took out his hand from his grave to shake hands with someone, SubhaanAllah these are all fabricated stories. The life of al-barzakh is a special life and the nature of which is known to Allaah. It is not like the life of this world in which the soul remains with the body as Allaah says (interpretation of the meaning): “but you cannot make hear those who are in graves” [Faatir 35:22]

So all these evidences stand to prove that this special life of the barzakh is for our prophet the other prophets except Jesus and the others who die and it does not resemble the life of this world nor that of the hereafter and therefore from this we know the wrong committed by many people who go and travel to the grave of the Prophet Muhammad ﷺ seeking him and calling him thinking that he is alive and he responds to their requests as if he was in this life where they use to go him to the Prophet (S.A,W,) asking him to invoke Allaah for them at the time of the companions.

May Allaah (S.W.T.) guide us to the true path of the Prophet ﷺ which he was upon and his companions were upon. May Allaah save us from all afflictions and paths that lead us astray.

CHAPTER 4

Rights of the Prophet ﷺ

This right is the greatest right of any of the creation. None of the creation have a right greater than the rights of Allah's Messenger ﷺ

Allah – the Most High – said: *"Indeed We have sent you as a witness and a bringer of good-tidings and a warner, in order that mankind may believe in Allah and His Messenger, and that you may assist and honour the Messenger."* [Al-Qur'an 48:89]

Listed below are rights of the Prophet ﷺ on his ummah.

LOVE THE PROPHET

Therefore it is obligatory to love the Prophet sallallahu 'alayhi wa sallam over and above any of mankind – even above one's love for himself, his parents and his children. The Prophet ﷺ said: *"None of you will truly believe until he loves me more than his parents, his children and the whole of mankind."*

And from the rights that are due to the Prophet sallallahu 'alayhi wa sallam are: that he should be honoured, loved and respected. (*This topic of Loving the Prophet is covered in detail in the next chapter*)

TO BELIEVE IN HIS SAYINGS & THAT THEY ARE THE BEST OF GUIDANCE

Also from the rights that are due to the Prophet sallallahu 'alayhi wa sallam is to believe in all that he informed as of with regards to the accounts of previous people and nations, to do that which he has commanded and leave that which he has prohibited, and to have 'iman (faith) that his guidance and example is the best and most perfect

guidance and example, and that the Shari'ah(Prescribed Laws) that he was sent with is perfect and complete – no human laws nor systems are to be given precedence or priority over his Shari'ah. Allah – the Most High – said:

“But no by your Lord! They will not truly be Believers, until they make the Prophet a judge in all their disputes, and then find in their souls no resistance against his decision, but rather accept it with the utmost submission.” [Al-Qur'an 4:65]

“Say: If you do love Allah then follow the Prophet. Allah will then love you and forgive you your sins. Indeed Allah is Oft-Forgiving, Most-Merciful.” [Al-Qur'an 3:31]

PATTERNING AFTER HIM

Allah S.W.T. said, - meaning –

- *“{Say (O Muhammad s.a.w): “If you do love Allah, then follow me: Allah will love you and forgive you your sins”},*
- *{You have indeed in the Messenger of Allah s.w.t a beautiful pattern (of conduct)},*
- *{Say (O Muhammad s.a.w): “O men! I am sent unto you all, as the Messenger of Allah, to whom the dominion of the heavens and the earth belongs: there is no worthy god to be worshipped but He: it is He who gives both life and death. So believe in Allah and His Messenger, the unlettered Prophet, who believed in Allah and His words: follow him that (so) you may be guided}.*

NOTE : *Details about patterning after him and the Sunnahs can be found in chapter 9.*

TO BELIEVE THAT HE HAS CONVEYED ALL THAT IS GOOD

The Prophet ﷺ was compassionate towards his ummah and cared deeply for them, he did not leave anything good without explaining it to them. Whoever wants to attain the pleasure of Allaah, he has to adhere to the Sunnah of His Messenger ﷺ . All paths to Allaah are blocked, except this path, the path of His Prophet Muhammad ﷺ.

So whoever today invents an act of worship, dhikr or wird and claims that it is good, is accusing the Prophet ﷺ – whether he realizes it or not – of not conveying the religion as Allaah commanded him to do. Hence Imam Maalik (may Allaah have mercy on him) said: Whoever introduces any innovation into Islam claiming that it is good is implying that Muhammad ﷺ betrayed the message entrusted to him, because Allaah says

(interpretation of the meaning): *“This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion”* [al-Maa'idah 5:3].

The Prophet ﷺ did not die until he had conveyed the message from his Lord in full. He did not leave anything good but he enjoined it upon us, and he did not leave anything bad but he forbade it to us and warned us against it. May the blessings and peace of my Lord be upon him.

DEFEND HIM AND HIS SHARIAH

From the rights of the Prophet ﷺ is to defend his Shari'ah and his guidance. If the enemies are attacking it with false proofs and doubts, then his guidance and Shari'ah should be defended with sound knowledge which refutes such false arguments and clarifies the doubts. It is not possible for any Believer to hear of some attack upon the Prophet's Shari'ah or his noble personality, and then to keep silent about it – especially when one has the power to counter such on attack.

SAY SALAM WHENEVER YOU HEAR THE NAME

It is prescribed for the Muslim when hearing the name of the Prophet ﷺ is to venerate him and show respect by sending blessings and salaams upon him.

It was narrated that Abu Hurayrah (may Allaah be pleased with him) said: The Messenger of Allaah ﷺ said: *“May his nose be rubbed in the dust, a man in whose presence I am mentioned and he does not send blessings upon me.”* (Narrated and classed as hasan by al-Tirmidhi, 3545; classed as saheeh by al-Albaani).

It was narrated from al-Husayn ibn 'Ali ibn Abi Taalib (may Allaah be pleased with them both) that the Prophet ﷺ said: *“The miser is the one in whose presence I am mentioned and he does not send blessings upon me.”* (Narrated and classed as hasan by al-Tirmidhi, 3546; classed as saheeh by al-Albaani).

Note: Kissing the thumb and rubbing the eyes is something that was never said by the Prophet nor was done by any of his companions or the ones who followed them in the first three generations.

As mentioned above one of the rights of the Prophet is to know and believe that what is left us with is complete and perfect and hence a Muslim should do is to avoid innovations and beware of them; he should strive to follow the Qur'aan and Sunnah, without adding anything or taking anything away.

Sending blessings upon the Prophet ﷺ is one of the greatest acts of worship encouraged in Islam, and it is one of the most beneficial supplications for a person in this world and the hereafter, and it is one of the requirements of loving, venerating and respecting the Prophet ﷺ and giving him his rights.

With regard to the ideal way of sending blessings upon the master of mankind ﷺ, there are a number of ways of doing that. Among the soundest and most well-known of these ways are the two ways to be recited during prayer.

~1~ *“Allaahumma salli ‘ala Muhammad wa ‘ala aali Muhammad kama salayta ‘ala Ibraaheem wa ‘ala aali Ibraaheem, innaka hameedun majeed. Allaahumma baarik ‘ala Muhammad wa ‘ala aali Muhammad kama baarakta ‘ala Ibraaheem wa ‘ala aali Ibraaheem, innaka hameedun majeed*

(O Allaah, send prayers upon Muhammad and upon the family of Muhammad, as You sent prayers upon Ibraaheem and upon the family of Ibraaheem; You are indeed Worthy of Praise, Full of Glory. O Allaah, send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon Ibraaheem and upon the family of Ibraaheem; You are indeed Worthy of Praise, Full of Glory).” Narrated by al-Bukhaari (3700) and Muslim (406) from the hadeeth of Ka‘b ibn ‘Ajjah (may Allah be pleased with him).

~2~ *“Allaahumma salli ‘ala Muhammadin wa ‘ala azwaajihī wa dhurriyyatihī kama salayta ‘ala Ibraaheem, wa baarik ‘ala Muhammadin wa ‘ala azwaajihī wa dhurriyyatihī kama baarakta ‘ala aali Ibraaheem, innaka hameedun majeed*

(O Allaah, send Your *salaah* (grace, honour and mercy) upon Muhammad and upon his wives and offspring, as You sent Your *salaah* upon Ibraaheem, and send Your blessings upon Muhammad and upon his wives and offspring, as You sent Your blessings upon the family of Ibraaheem. You are indeed Praiseworthy, Most Glorious).” Narrated by al-Bukhaari (3369) and Muslim (407) from the hadeeth of Abu Humayd as-Saa‘idi (may Allah be pleased with him).

It is better to vary the phrases used, switching between the versions that have been narrated, sometimes reciting one and sometimes reciting another, so as to follow the Sunnah and sharee‘ah and it helps keep your heart alive in prayer.

But we should point out that it is not prescribed to combine and mix these phrases so as to produce a combination of all of them in one; rather that is contrary to the Sunnah, as was stated by a number of scholars.

With regard to sending blessings upon him ﷺ by saying *“Allaahumma salli ‘ala Muhammadin wa aali Muhammad* (O Allah, send blessings upon Muhammad and the family of Muhammad) outside of the prayer, its wording is correct and fulfills the purpose. The scholars still say, *“Allaahumma salli ‘ala Muhammad”* or *“sall-Allahu ‘alayhi*

wa sallam (may Allah send blessings and peace upon him)" and the like. The matter is broad in scope, in sha Allah.

Al-Haafiz ibn Hajar stated in *Fath al-Baari* (11/166) that the majority of scholars think that any wording that fulfills the purpose of sending blessings upon him is acceptable, but in the prayer one should keep to the wording that has been narrated and not omit any part of it, so as to be sure of following the Sunnah and what is narrated from the Prophet ﷺ.

SOME INNOVATED SALAAMS HAVE PHRASES THAT ARE PROHIBITED

These days people have gone over board and came up with various types of Salams which has all sorts of prohibited phrases some even leading towards Shirk. For example, *"ALLAHUMA SALL-E-WASALLIM 'ALAA SAYEDINA MOHAMMADIN QAD DAQAT HEELATI ADRIKNI YA RASOOL ALLAH "* and/or like *"Allahumma salli salaatan kaamilatan wasallim salaaman taamman 'ala sayyidina muhammadin alladhi(allathi in some prose) tan'hil bihi il uq'ad· watatafarrij bih il karb· wataq'dhi bih il hawaa'ij· wa tanaal bih ir raghaa'ib· wa hasan al khawaayitam wa yastasq il ghamaam bi wajhih il kareem wa 'ala 'aalihi wa sah'bihi fee kulli lamhatin wa nafs"*

These counts as shirk, because it is seeking the help of the Messenger ﷺ and complaining about one's situation to him. They contain phrases which go against Islam, it attributes to him actions which cannot be attributed to anyone other than Allaah, such as meeting people's needs, relieving distress, fulfilling their desires and granting a good end. These implies that the Messenger ﷺ can hear the call of those who call upon him in any place, and that he helps those who seek his help, and that he can relieve their distress. The Messenger ﷺ was not able to do this when he was alive, so how about after his death? He does not know the unseen, and he does not possess the power to cause harm or bring benefits to himself or to others. Allaah says (interpretation of the meanings): *"Say (O Muhammad): 'I possess no power over benefit or hurt to myself except as Allaah wills. If I had the knowledge of the Ghayb (Unseen), I should have secured for myself an abundance of wealth'"* (al-A'raaf 7:188)

To conclude we reiterate that lets stick to the Sunnah and what was done by the honourable companions of the prophet and we will be successful. May Allah make us all fulfil the rights of the Beloved Prophet ﷺ in a way that is accepted by Allah and is pleasing to Him and which gets us the intercession of the Prophet on the day of Judgement.

CHAPTER 5

Love the Prophet ﷺ

HIS LOVE FOR THE UMMAH

The noble Messenger Muhammad ﷺ was the most merciful and kindest of people, who loved good for the Ummah and was keen for them to be happy and prosper. We will never find anything more true than the words of Allaah which speak of that (interpretation of the meaning):

“Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you; for the believers (he ﷺ is) full of pity, kind, and merciful” [al-Tawbah 9:128]

He loved his ummah a great deal, and was very concerned about their salvation on the Day of Resurrection, hoping that Allaah would honour them with His Paradise. He would weep because of the depth of his fear for them and his compassion towards them.

It was narrated that ‘Abd-Allaah ibn ‘Amr ibn al-‘Aas (may Allaah be pleased with him) said: The Prophet ﷺ recited the verse about Ibraaheem (peace be upon him), *“O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me”* [Ibraaheem 14:36], and the verse in which ‘Eesa said, *“If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise”* [al-Maa'idah 5:118]. Then he raised his hands and said: *“O Allaah, my ummah, my ummah.”* Allaah, may He be glorified and

exalted, said: “O Jibreel, go to Muhammad, although your Lord knows best, and ask him why he is weeping.” So Jibreel (peace be upon him) went to him and asked him, and the Messenger of Allaah ﷺ told him what he said, although He knows best. Allaah said: “O Jibreel, go to Muhammad and say: “I will make you pleased concerning your ummah and not displeased.” [Narrated by Muslim].

This hadeeth includes a number of things that we learn from it, such as: the Prophet’s complete compassion towards his ummah; his concern about their interests and his care for them; the great glad tidings for this ummah – may Allaah increase it in honour – of what Allaah has promised it, as He said: “I will make you pleased concerning your ummah and not displeased.” This hadeeth represents one of the greatest hopes for this ummah.

Whoever wants to attain this virtue must adhere to the guidance of the Prophet ﷺ and adhere to his Sunnah, so that he may win his companionship in Paradise.

OBLIGATION OF LOVING THE PROPHET ﷺ

Allaah says that which translates as:

“Say [O Muhammad], if your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allaah and His Messenger and i.e., fighting in His cause, then wait until Allaah executes His command. And Allaah does not guide the defiantly disobedient people.” (At-Tawbah: 24).

Al-Qurtubi, may Allaah have mercy upon him, said commenting upon this verse: “*This verse is evidence that loving Allaah and His Messenger is compulsory, and that this love must take precedence over everything else. This is a ruling on which there is no difference among the scholars*”.

Ibn Qudaamah Al-Maqdisi, may Allaah have mercy upon him said: "It is the consensus of the Muslim scholars that loving Allaah and His Messenger is mandatory for every Muslim."

Shaykh Al-Islam Ibn Taymiyyah, may Allaah have mercy upon him, said: *"Loving Allaah and His Messenger is the greatest action that faith obligates, it is the greatest tenet of faith itself and the most glorified fundamental of it. Indeed loving Allaah and his Messenger is the foundation for all deeds".*

The strength of love for the Messenger ﷺ is connected to the Muslim's faith. When his faith increases, his love for the Prophet ﷺ increases. Loving the Prophet ﷺ is an act of obedience to Allaah and a means of drawing closer to Him. Loving the Prophet ﷺ is one of the obligatory duties in Islam.

It was narrated that Anas said: The Prophet ﷺ said: *"None of you truly believes until I am more beloved to him than his father, his child and all the people."* (Narrated by al-Bukhaari, 15; Muslim, 44)

It was narrated that 'Abd-Allaah ibn Hishaam said: We were with the Prophet ﷺ when he was holding the hand of 'Umar ibn al-Khattaab. 'Umar said to him: "O Messenger of Allaah, you are dearer to me than everything except my own self." The Prophet ﷺ said: *"No, by the One in Whose hand is my soul, not until I am dearer to you than your own self."* 'Umar said to him: "Now, by Allaah, you are dearer to me than my own self." The Prophet ﷺ said: *"Now (you are a true believer), O 'Umar."* Narrated by al-Bukhaari, 6257.

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said: The reason why it is obligatory to love the Prophet ﷺ and venerate him more than any other person is that we cannot attain the greatest good in this world or in the Hereafter except at the hands of the Prophet ﷺ, by believing in him and following him. That is because no one can be saved from the punishment of Allaah, and the mercy of Allaah cannot reach him except by means of the Prophet, by believing in him, loving him, being loyal to him and following him. This is the means by which Allaah will save him from punishment in this world and in the Hereafter. This is the means by which he will attain what is good in this world and in the Hereafter. The greatest blessing is the blessing of faith, which can only be attained through him, and which is more beneficial than his own self and his wealth. He is the one by means of whom Allaah brings people forth from darkness into light, and there is no other way to Allaah. As for a person's self and family, they will not avail him anything before Allaah... *Majmoo' al-Fataawa*, 27/246.

One of the scholars said: If a person thinks of the benefits that he has been given through the Prophet ﷺ, through whom Allaah brought him forth from the darkness of kufr into the light of faith, he will realize that he is the cause of his soul remaining forever in eternal bliss, and he will understand that this benefit is greater than all others. So he (the Prophet ﷺ) deserves that his share of a person's love should be greater than anyone else's. But people vary with regard to that, depending on the extent to which they bear that in mind or neglect it. Everyone who truly believes in the Prophet ﷺ will inevitably have a strong love for him, but they differ in the extent and depth of their love for him. Some of them have a great deal of love for him and some have only a little, like those who are absorbed in their own whims and desires most of the time. But when mention of the Prophet ﷺ is made, most of them long to see him, and prefers that to their own family, sons, wealth and fathers. But that feeling quickly fades because of other distractions. And Allaah is the One Whose help we seek. See *Fath al-Baari*, 1/59

Allaah says that which translates as:

"The Prophet is more worthy of the believers than themselves." (Al-Ahzaab: 6).

Ibn Katheer (may Allaah have mercy on him) said: [Allaah] knew how compassionate His Messenger ﷺ was towards his ummah, and how sincere he was towards them, so He made him closer to them than their own selves, and decreed that his judgement among them should take precedence over their own preferences.

INSTILLING HIS LOVE IN CHILDREN

Seerah

They should teach the children – according to her level of understanding – about the life of the Prophet ﷺ and his campaigns, and the lives of the Sahaabah, both men and women – may Allaah be pleased with them, so that they will grow up loving these noble people, and be influenced by their behaviour, and will be keen to strive and sincere in correcting themselves and supporting their religion.

Tell stories of the Sahaba

The parents can tell them the stories that have been narrated of the children of the Sahaabah at the time of the Prophet ﷺ, how they defended him from those who tried to harm him, how quickly they responded to his call and obeyed his commands, and how they loved that which he loved, and how they memorized the hadeeth of the Prophet ﷺ.

Make them memorize Hadeeth

The parents should help them to memorize as much hadeeth as they can, and reward them for that.

Teach Quran along with Seerah

The Sahaabah and the early generations were keen to teach their children about the life of the Prophet ﷺ, and they would teach it alongside teaching the Qur'aan, because his seerah is the interpretation of the meanings of the Qur'aan, as well as stirring up emotions and demonstrating true Islam and having a wondrous effect on the soul.

When telling about the life of the Prophet ﷺ and the lives of the male and female Sahaabah (may Allaah be pleased with them), the father and mother must tell them about things that they can relate to, such as the childhood of the Prophet ﷺ, some stories about his life with (his wet-nurse) Haleemah al-Sa'diyyah, and how Allaah bestowed goodness and blessings upon Haleemah and her family because of him ﷺ, the night of the Hijrah and how Allaah covered the eyes of the mushrikeen, and other stories which demonstrate how Allaah helped him. Thus the child's heart will be filled with love for Allaah and love for His Messenger ﷺ.

EXAMPLES OF THE SAHABA'S & THE EARLY GENERATION'S LOVE OF THE PROPHET

- A woman from the tribe of *Banu Deenaar* lost her husband, father and brother in the battle of *Uhud*. When she was informed of this, she, may Allaah be pleased with her, asked *"But what happened to the Prophet?"* The people replied: *"All praise is due to Allaah, he is as safe as you would wish him to be."* She, may Allaah be pleased with her, replied: *"Show him to me so that I can see for myself"* so the people pointed him out. When she saw him, she said: *"Any disaster besides that of losing you is insignificant."*
- *'Umar Ibn Al-Khattaab*, may Allaah be pleased with him, said to *Al-'Abbaas (the Prophet's uncle)*: *"Embrace Islaam! I swear by Allaah that it would be more beloved to me if you embraced Islaam than if Al-Khattaab (his own father) did so."* This was because *Al-'Abbaas* was dearer to the Prophet ﷺ than *Al-Khattaab*.
- *Al-Qaadhi 'Iyaadh*, may Allaah have mercy upon him, said: *"Whoever loves someone will love all that his beloved loves. This is confirmed in the history of the companions of the Prophet ﷺ. They would practice this to the extent that they would forego things that were permissible for them to keep, or adopt things that were not compulsory or even recommended for them to do so. Anas bin Maalik,*

may Allaah be pleased with him, said that when he saw that the Prophet ﷺ liked squash and looked for it on his plate, he liked squash ever since."

DO NOT EXAGGERATE IN LOVE

Loving the Prophet ﷺ and mentioning his good attributes, both in his physical appearance and in his character, is part of faith. But people start going overboard citing their Love as the reason for it. Exaggerating in praising him is something that he ﷺ forbade. Al-Bukhaari (3445) narrated from 'Umar (may Allah be pleased with him) that he said: I heard the Prophet ﷺ say: *"Do not exaggerate in praising me as the Christians exaggerated in praising the son of Maryam, for I am but a slave, so say: the slave of Allah and His Messenger."*

What is meant by exaggeration is going to extremes in praising and overstepping the mark in that regard.

Imam Ahmad (12551) narrated from Anas ibn Maalik that a man said: O Muhammad, O our master (sayyid) and the son of our master, the best of us and the son of the best of us. The Messenger of Allah ﷺ said: *"O people, you should fear Allah and do not let the Shaytaan make you get carried away. I am Muhammad ibn 'Abdullah, the slave of Allah and His Messenger. By Allah, I do not like for you to raise me above my station to which Allah appointed me."* (Classed as saheeh by al-Albaani in *as-Saheehah*) And there are many similar hadiths.

People use fabricated or very weak ahadeeth as evidence to their exaggerations. One such example is where it is quoted as Anas bin Maalik, may Allaah be pleased with him, narrated that the Prophet *sallallaahu 'alaihi wa sallam* said: *"Everything has a foundation, and the foundation of Islaam is to love the Messenger and his household"* (Ibn An-Najjaar) – *This is a fabricated Hadeeth.*

Sufyaan Ath-Thawri, may Allaah have mercy upon him, said:
"To love him (i.e., the Messenger ﷺ) is to follow him."

You disobey your Lord and present your love, If your love was truthful you would have obeyed Him. Indeed the one who loves is obedient to the one whom he loves.

We ask Allaah to help us to love His Messenger ﷺ and to make him dearer to us than our children, parents, families and our own selves.

CHAPTER 6

Things the Prophet ﷺ warned us against

THE WARNER

Allah sent Prophet Mohammed ﷺ as a mercy to mankind, this mercy is in shape of glad tidings and also warnings for us to stay away from things that Allah dislikes, *"And We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind, but most of men know not"*[Saba' 34:28]

"Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'aan) to His slave (Muhammad) that he may be a warner to the 'Aalameen (mankind and jinn)" [al-Furqaan 25:1]

In this chapter we will study some of the things that the Prophet S.A.W warned us against but sadly are still very widespread amongst the Ummah today.

THE 7 DESTRUCTIVE SINS

The Prophet ﷺ explained the seven sins that doom a person to Hell in a saheeh hadeeth that was narrated by the two Shaykhs, al-Bukhaari and Muslim, in *as-Saheehayn*, in which it was narrated that the Prophet ﷺ said: *"Avoid the seven sins that doom a person to Hell."* We said: What are they, O Messenger of Allah? He said: *"Associating others with Allah (shirk); witchcraft; killing a soul whom Allah has forbidden us to kill, except in cases dictated by Islamic law; consuming orphans' wealth; consuming riba; fleeing from the battlefield; and slandering chaste, innocent women."*

Shirk - The greatest of these sins is shirk (associating others with Allah), which leads to doom with no hope of redemption, and if a person dies in this state he will abide in Hell for all eternity.

Witchcraft - involves shirk because it is worshipping the jinn and is seeking the help of the jinn to misguide people.

Consuming riba – this refers to dealing with riba which Allah has prohibited. Allah, may He be glorified and exalted, says concerning it (interpretation of the meaning): *“Allah has permitted trading and forbidden Riba”* [al-Baqarah 2:275] *“O you who believe! Fear Allah and give up what remains (due to you) from Ribaa (from now onward) if you are (really) believers. And if you do not do it, then take a notice of war from Allah and His Messenger”* [al-Baqarah 2:278]. Consuming riba is a major sin which it is essential to avoid.

IT'S NOT JUST SUNNAH

Abû Hurayrah relates that he heard Allah's Messenger ﷺ say: *“Whatever I prohibit you from doing, refrain from it, and whatever I command you to do, do of it what you are able. Those who came before you only perished on account of their excessive questioning and their disagreeing with their Prophets.”* [Sahîh al-Bukhârî and Sahîh Muslim]

This hadîth outlines some essential principles of Islamic Law. The most important of these is the fact that obedience to the Prophet ﷺ in his commands and prohibitions is obligatory, regardless of whether or not those commands and prohibitions appear in the Qur'ân. This means that the Prophet's Sunnah is an independent source of Islamic Law.

This principle is clearly established by many verses of the Qur'ân. Allah says: *“Whatever the Messenger gives you take it, and whatever he forbids you abstain from it.”* [Sûrah al-Hashr: 7]

EXCESSIVE QUESTIONING

The Prophet ﷺ warned us that excessive questioning is one of the reasons why those who came before us met with destruction. The questions that are being referred to here are those pertaining to matters of religion. This is especially relevant to questions of the Unseen that cannot be answered except by direct textual evidence. It is wrong to delve into matters of faith that are not clearly and specifically addressed by the Qur'ân and Sunnah and that have no practical value whatsoever. Such questioning can only lead to misguidance, error and a loss of faith. It can cause a person to fall into the sin of speaking about Allah without knowledge. Allah says: *“And pursue not that of which you have no knowledge. Lo! the hearing and the sight and the heart - of each of these it will be asked.”* [Sûrah al-Isrâ': 36]

We should not speculate on matters pertaining to Allah's nature and His attributes. We should not ask needless questions about the nature and the qualities of Paradise and Hell. We should have faith that Allah and His Messenger ﷺ have informed us about all that we need to know about these things.

STICK TO HOW THE COMPANIONS FOLLOWED THE PROPHET

Ibn Mas'ud reported: The Messenger of Allah ﷺ drew a line with his hand and he said, "This is the straight path of Allah." Then the Prophet drew lines to the right and left and he said, "These are other paths and there are no other paths but that a devil is upon it calling to its way." Then the Prophet recited the verse, "Verily, this is the straight path, so follow it and do not follow other paths." (6:153) [Musnad Ahmad]

Allah Ta'ala says: "And the former, the first from amongst the Muhajirun and the Ansar, and those who followed them in righteousness, Allah is pleased with them and they are pleased with Him. And He has prepared for them gardens of which rivers flow below, abiding therein forever, that is great success." (9:100)

Allah associated contradicting and opposing the messenger with following a way other than the believers' path. So, He said: "And whosoever contradicts and opposes the messenger after the right path has been clearly shown to him and follows other than the path of the

believers, We shall keep him in the path he has chosen and burn him in Hell – what an evil destination”. [Sūrah al-Nisā’, 4:115]

Thus, Allah is unreservedly pleased with the Muhajirun and Ansar, and is pleased with those who follow them in righteousness. (i.e. The attainment of Allah’s pleasure for the companions is secure, whereas for those who come after them; this is not guaranteed, as it is dependent upon their adherence to the way of the companions in righteousness)

The messenger ﷺ emphasized this section of the noble verse: “...and follows other than the path of the believers”, He emphasized it in eloquent terms in more than one authentic prophetic Ḥadīth.

He ﷺ said, “*The Jews had split up in to seventy-one sects, and the Christians had split up into seventy-two sects, and my nation will split up into seventy-three sects – all of whom will be in the fire except one*”. The companions asked, “And which one is it, oh messenger of Allah?” He replied: “*What I am upon and my companions are upon.*” (Related by Abu Dawud, al-Tirmidhi, Imam Ahmad, and Ibn Majah)

Hence, the Prophet ﷺ encouraged his ummah to follow his sunnah and the sunnah of the rightly guided khalifahs after him at the appearance of splits and differences. So let us keep it simple, we do what is narrated in the Sunnah and the way the companions did it and we leave what they left. May Allah keep us on the straight path.

TAKFEER

Something the people of the Ummah of today has fallen into, people have taken the matter calling someone out of Islam so easily that they just go about doing it with ease without thinking twice.

The basic principle is that the one who appears outwardly to be a Muslim of good character is regarded as still being a Muslim of good character, until it is proven that this is no longer the case by means of evidence that is acceptable in sharee’ah. It is not permissible to take lightly the matter of judging someone to be a kaafir or faasiq, because that involves two very serious matters:

1. It implies fabricating lies against Allaah with regard to this ruling, and fabricating lies against the one who is being judged.
2. Falling into that which one accused one’s brother of, if he is free from that. The Prophet ﷺ said: “If a man declares his brother to be a kaafir, it will apply to one

of them.” (Bukhari & Muslim) According to another report: “Either it is as he said, otherwise it will come back to him.”

SubhaanAllah the matter of takfeer is so serious, and mistakes therein are so grave, the seeker of knowledge, especially if he/she is a beginner, should refrain from indulging in that, and he/she should focus on acquiring beneficial knowledge that will set his/her own affairs straight in this world and the Hereafter.

DO NOT EXAGGERATE

He ﷺ said: *“Do not exaggerate about me as the Christians exaggerated about the son of Maryam, for I am no more than His slave, so say, the slave of Allah and His Messenger.”* (Narrated by al-Bukhaari).

And the Prophet ﷺ warned us against following the Jews and Christians in that. He said during his final illness: *“May the curse of Allah be upon the Jews and Christians, for they took the graves of their Prophets as places of worship.”* He was warning against doing what they did. (Narrated by al-Bukhaari)

How many people do we see now that make Dua to the Prophet, they make Sujood to the graves of people and definitely would make Sujood to the grave of the Prophet if it was possible for them. Rather we are to Love him and follow him by adhering to his Sunnah as discussed in the previous chapters.

ADDING THINGS TO THE RELIGION WHICH IS COMPLETE

Shaykh Muhammad ibn ‘Uthaymeen (may Allaah have mercy on him) said: *“According to sharee’ah, this means ‘Worshipping Allaah in ways that Allaah has not prescribed.’ If you wish you may say, ‘Worshipping Allaah in ways that are not those of the Prophet ﷺ or his rightly guided successors (al-khulafaa’ al-raashidoon).”*

The first definition is taken from the aayah (interpretation of the meaning): *“Or have they partners with Allaah (false gods) who have instituted for them a religion which Allaah has not ordained?”* [al-Shooraa 42:21]

The second definition is taken from the hadeeth of the Prophet ﷺ, who said: *“I urge you to adhere to my way (Sunnah) and the way of the rightly-guided successors (al-khulafa’ al-raashidoon) who come after me. Hold fast to it and bite onto it with your eyeteeth [i.e., cling firmly to it], and beware of newly-invented matters.”*

So everyone who worships Allaah in a manner that Allaah has not prescribed or in a manner that is not in accordance with the way of the Prophet ﷺ or his rightly-guided successors (*al-khulafa' al-raashidoon*), is adding something to the religion which is complete.

With regard to ordinary matters of habit and custom, these are not called bid'ah (innovation) in Islam, even though they may be described as such in linguistic terms. But they are not innovations in the religious sense, and these are not the things that the Prophet ﷺ was warning us against.

The Prophet ﷺ stated repeatedly that: *"Every newly-invented thing is a bid'ah (innovation), every bid'ah is a going astray, and every going astray will be in the Fire."* (Reported by al-Nisaa'I, Ahmad, Abu Dawud and Ibn Maajah).

The Prophet ﷺ used to say, when beginning a khutbah (sermon): *"... The best of speech is the Book of Allaah and the best of guidance is the guidance of Muhammad. The worst of things are those which are newly-invented, and every innovation is a going astray..."* (reported by Muslim, no. 867)

And hence there is no such thing in Islam as *bid'ah hasanah* (good innovation).

When a person innovates something and adds to the deen something that does not belong to it, he is implying a number of bad things, each worse than the last, for example:

- That the religion is lacking, that Allaah did not complete and perfect it, and that there is room for improvement. This clearly contradicts the statement in the Qur'aan (interpretation of the meaning): *"... This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion..."* [al-Maa'idah 5:3]
- That the religion remained imperfect from the time of the Prophet ﷺ until the time when this innovator came along and completed it with his own ideas.
- That the Prophet ﷺ was "guilty" of either of two things: either he was ignorant of this "good innovation," or he knew about it but concealed it, thus letting his ummah down by not conveying it.
- That the Prophet ﷺ, his Companions and the early generations missed out on the reward of this "good innovation" - until this innovator came along and earned it for himself, despite the fact that he should say to himself, "If it was truly good, they would have been the first to do it."
- Opening the door to bid'ah leads to changing the deen (religion) and opens the way for personal whims and opinions, because every innovator implies that what

he is introducing is something good, so whose opinion are we supposed to follow, and which of them should we take as a leader?

- Following bid'ah leads to the cancelling out of sunnah practices and the ways of the Sahaba. Real life bears witness that whenever a bid'ah is followed, a sunnah practice dies out; the reverse is also true.

We ask Allaah to save us from the misguidance of personal whims and from all trials whether they are open or secret. And Allaah knows best.

OTHER COMMONLY SPREAD SINS THAT THE PROPHET ﷺ HAS WARNED US AGAINST

Abandoning Salah

Salah is the second pillar of Islam after reciting the shahada. It is not possible for a person to be a Muslim if they abandon salah. The following hadiths explain further: Allah's Messenger ﷺ said, *"Between a man (Muslim) and shirk and disbelief lies neglect of salah."* [Sahih Muslim, Tirmidhi, Abu Dawud, Sunan Ibn Majah, An-Nasa'i, Ahmad]

Abdullah ibn Shaiq Uqayli (RA) reported, saying *"The companions of Muhammad ﷺ did not regard neglect of any of the deeds as disbelief as they did (neglect) of Salah."* [Sunan Tirmidhi (5/14) No. 2622 and Mustadrak al-Haakim (1/4 No. 12 who said it met the conditions of al-Bukhari and Muslim)]

Picture Making

"Those who will receive the most severe punishment from Allah on the Day of Resurrection will be painters (of living objects)." [Al-Bukhari and Muslim].

Women wearing Tight Clothes

'There are two types of the people of the Hell-Fire who I have not seen, a people who have whips like cows' tails with which they are hitting the people, and women who will be naked in spite of being dressed, who are seduced (to wrong paths) and seduce others, their heads will be high like a camel with humps they will not enter Paradise, nor will they find its fragrance, even though its fragrance can be found from travelling such and such distance.' [Muslim and Ahmad]

Women tying their hair as a Camel Hump

Same Hadeeth as above

Delaying Hajj for no reason

Ali (RA) narrated that Allah's Messenger ﷺ said: *"He who possess enough food for the trip, a means of transportation to reach to Makkah, and yet does not perform Hajj, then he dies, he would then die as a Jew or a Christian..."* [Sunan Tirmidhi & Bayhaqi]

Disobeying one's Parents

The Prophet ﷺ said: *"Shall I not tell you of the greatest of major sins?"* – three times – and we said, "Yes, O Messenger of Allaah." He said: *"Associating others in worship with Allaah, and disobeying one's parents....."* – and he was reclining, but he sat up and said, *"And false speech and false witness."* Narrated by al-Bukhaari, 2654; Muslim, 126.

False Witness

Same Hadeeth mentioned above

Severing Ties of Kinship

"No one who severs the ties of kinship will enter Paradise." (Narrated by Muslim).

Do not Oppress or be unjust to your Brother

- *"Beware of injustice, for oppression will be darkness on the Day of Resurrection; and beware of stinginess because it doomed those who were before you. It incited them to shed blood and treat the unlawful as lawful."* [Muslim]
- *"Allah decrees the (Hell) Fire and debars Jannah for the one who usurps the rights of a believer by taking a false oath."* One man asked: "O Messenger of Allah! Even if it should be for an insignificant thing?" He said, *"Even if it be a stick of the Arak tree (i.e., the tree from which Miswak sticks are taken)".* [Muslim].

Backbiting & Gossip

"They are being punished, but they are not being punished for anything that was difficult to avoid. One of them used to walk about spreading malicious gossip (nameemah)..." [al-Bukhaari, Muslim]

May Allah keep us away from all the things the Prophet ﷺ has warned us against and give us the Hidayah to follow the Sunnah as the Sahaba did.

CHAPTER 7

Milad un Nabi (Mawlid)

CELEBRATING THE BIRTH OF THE PROPHET ﷺ

THE YEAR OF HIS NOBLE BIRTH

The Prophet ﷺ was born in the city of Makkah in the year of the Elephant (in the year 570 or 571CE), in the month of Rabee'ul-Awwal.

THE DAY OF HIS NOBLE BIRTH

There is an agreement amongst the Scholars that the Prophet ﷺ was born on a Monday, since he ﷺ was asked about fasting on a Monday, and he said: *"On that day I was born and on that day Revelation descended upon me."* (Related by Muslim and Ahmad).

However, as regards the exact date of his birth, then the Scholars have differed about this, although the majority of Scholars say that he ﷺ was born on the 12th of Rabee'ul-Awwal.

Imaam an-Nawawee (d.676H) – rahimahullaah– said: *"There is on agreement that he was born on Monday in the month of Rabee'ul-Awwal. There is a difference of opinion whether this day was the 2nd, 8th, 10th or 12th day of the month – and these are the four most well-known opinions concerning this."*

EVENTS AT THE TIME OF HIS BIRTH

Certain miraculous events are reported to have occurred at the time that the Prophet sallallaahu 'alayhi wa sallam was born. However, most of them are not authentically related, rather they are da'eef (week) or mawdoo' (fabricated) and therefore cannot be relied upon as decisive proof; such as the narration which relates that some of the galleries of Kisraa's palace broke-up and collapsed, that the sacred-fire of the Magians died-out and that some of the churches on Lake Saawah collapsed and sank down.

However, it is authentically related that the Prophet ﷺ said. *"I am a result of the supplication of my father Ibraaheem and the glad-tidings brought by 'Eesaa 'alayhimus salaam. And my mother – when she bore me – saw that a light shone out from her, which lit up the palaces in Syria ... "* (Related by al-Haakim and Ibn Katheer in al-Bidaayah wan-Nihaayah).

HE LEFT THIS WORLD ON 12TH RABI AL AWWAL

The majority are of the view that he passed away on 12th Rabee' al-Awwal in the 11th Hijri year. Therefore, surely this makes that day worthier of sadness than happiness?

WHAT MUSLIMS WHO CELEBRATE THE BIRTHDAY OF THE PROPHET DO ON THIS DAY

Some of them simply make it an occasion to gather and read the story of the Mawlid, then they present speeches and qaseedahs (odes) for this occasion. Some of them make food and sweets etc., and offer them to the people present. Some of them hold these celebrations in the mosques, and some of them hold them in their houses.

Some people do not limit themselves to the actions mentioned above; they include in these gatherings haraam and reprehensible things, such as free mixing of men and women, dancing and singing, imitating the Kuffaar by cutting cakes or worse by committing actions of shirk such as seeking the help of the Prophet (salallaahu 'alaihi wa sallam), calling upon him, seeking his support against their enemies and so on. Basically doing things that the Prophet ﷺ commanded us to stay away from, how can one go against the command of the Prophet to express their Love towards him?

Whatever form it takes and whatever the intentions of those who do this are, there is no doubt whatsoever that this was never done by the Prophet nor his wives nor his companions nor the first three generations neither did anyone of them ask anyone to do it.

ORIGIN OF MILAD UN NABI (MAWLID)

It was introduced by the Shi'a Faatimids after the three best centuries, in order to corrupt the religion of the Muslims. The first person to do this after them was the king al-Muzaffar Abu Sa'eed Kawkaboori, the king of Irbil (in Iraq), at the end of the sixth century or the beginning of the seventh century AH.

Ibn Katheer said in al-Bidaayah wa'l-Nihaayah (13/137), in his biography of Abu Sa'eed Kazkaboori: *"He used to observe the Mawlid in Rabee' al-Awwal and hold a huge celebration on that occasion... he would let the Sufis sing from Zuhr until Fajr, and he himself would dance with them."*

This is the origin of this celebration on the occasion of the Prophet's birthday. Eid Milad Un Nabi was not established amongst the Ummah after the time of the Prophet until SIX CENTURIES (600 years) had surpassed. There was no evidence from the Companions, Tabi'een, Mujtahideen, Muhaditheen or those who followed them from this Ummah to ever have even thought of performing this act of celebrating the birth of the Prophet. There is no dispute that these are the great personalities who had greater knowledge of the Qur'an and Hadith than any one that came later.

CELEBRATING THE DAY OF HIS NOBLE BIRTH

Imaam Maalik (d.179H) – rahimahullaah – said: 'Whosoever introduces into Islaam an innovation, and holds it to be something good, has indeed alleged that Muhammad ﷺ has betrayed his message. Read the saying of Allaah – the Most Blessed, the Most High: *"This day I have perfected your religion for you, completed My favour upon you and I have chosen for you Islaam as your religion."* [Soorah al-Maa'idah 5:3].

So that which was not part of the religion at that time, cannot be part of the religion today. And the last part of this Ummah cannot be rectified, except by that which rectified its first part."

Thus, had the practice of celebrating milaadun-Nabee (the birthday of the Prophet ﷺ) been something praiseworthy then: "the Sahaba and the first three generations – may Allaah be pleased with them all – would have instituted it. For they were the ones having a greater love and honour for Allaah's Messenger ﷺ and a greater zeal for doing good. Indeed, the most perfect expression of love and honour for him is by following him, obeying him, carrying out his commands, upholding and reviving his Sunnah (guidance and example) – both inwardly and outwardly – and in spreading his message and striving in this, with the heart, the hand and the tongue. Such was the path of the Companions and those who followed them in goodness (i.e. beliefs and actions)."

ALL EVIDENCES ARE DERIVED FROM UNDERSTANDING, NO DIRECT HADEETH OR ACTION OF THE SAHABAH

If we look at all the evidences quoted by the people who support Milad, none of the ayahs or ahadeeth are directly talking about Milad, they use their own understanding to derive things, things that the Sahabah didnt derive and we take from people who came later on (400+ years) and came up with these interpretations.

The most commonly used ayahs are... Allah Ta'ala says: *"And We have sent thee not but as Mercy to Worlds."* (Surah Al-Ambiya, 21:107) and then they quote another ayah saying what Allah Ta'ala has commanded for us in regards to His blessings. Allah Ta'ala says: *"Say, 'Upon Allah's munificence and upon His mercy – upon these should the people rejoice ...'"* (Surah Yunus 10:58)

But if we see the ayah before this one that is Ayah 57 of Surah Yunus the matter becomes clear, Allah says, *"O mankind! There has come to you good advice from your Lord, and a cure for that which is in your breasts, -- a guidance and a mercy for the believers."*

Allah confers a great favor on His creatures in what He has sent down of the Gracious Qur'an to His Noble Messenger . He said: *(O mankind! There has come to you good advice from your Lord.)* A warning and a shield from shameful deeds. *(and a cure for that which is in your breasts,)* A cure from suspicion and doubts. The Qur'an removes all the filth and Shirk from the hearts.

If misinterpretations were not enough, recently we see some completely fabricated hadeeths being quoted or they add some things which were not there in the authentic hadeeths to support their claims, but they cannot show any of what they present in the major books of ahadeeth.

COMPETING WITH WRONGDOERS CANNOT BE AN EXCUSE TO DO THIS

People especially from the Sub continent or the third world countries say they do this to show the strength of the Sunnis. Shias come out in rallies and in numbers in Muharram, Hindus have their festivals they come out in huge numbers, similarly other religions have their own demonstrations, so they say we have to have one of our own.

SubhaanAllah, is that how we show strength by wasting all that money? Doing things that are forbidden? Rather that money if given to the poor Muslims of the community will make us stronger and united.

Remember, strength and unity is only with the Sunnah

THE SAHABA ARE MORE BEFITTING TO BE FOLLOWED

All Sunni Muslims say it but then we do things they didn't do and take the interpretations of Quran and Sunnah opposing to that of theirs. They were taught by the best of Teachers the Prophet ﷺ and they were selected by Allah to be the best of Students. So they are more befitting to be followed than any one who came later on.

We Muslims Love and Follow the Prophet ﷺ in the way he ﷺ taught his companions and in the way they put it into practice in their lives.

THOSE WHO CELEBRATE IT SAY IT IS GOOD BIDAH

The irony is that even the staunch supporters at the end also say that it is Bidah Hasanah (Good Innovation), SubhaanAllah after all the ayahs and hadeeths they try to derive that it is allowed to celebrate it they still do not call it Sunnah or the way of the Sahabah.

They retaliate by pointing out a lot of things like making Quran into 30 parts, using of Loudspeakers or Mics for Khutbahs, Adhaan and Salah, celebrating of national days, etc but again are these all ibaadah in itself? No they are not. And even if we for argument sake agree that these are Bidah then does that mean doing Bidah is ok? Two wrongs do not make a right!

For anything to be an Ibadah it has to be for the Sake of Allah and in the way of the Prophet ﷺ

TO CONCLUDE

We conclude with the ahadeeth which has been repeated throughout this course and by the scholars many many times

- 'Aa'ishah, may Allaah be pleased with her, narrated that the Prophet ﷺ said: "He who performs any deed which is not according to what we are upon (i.e., the Prophet ﷺ and his companions) then it is rejected." (Muslim).

- Also Prophet ﷺ said: *"He who lives long enough will see many things which he will not recognise, therefore, hold on to my Sunnah and that of the rightly guided caliphs who succeed me; bite onto it (i.e., the Sunnah) with your molars. Stay away from innovations, because every innovation is misguidance."* (Ahmad, Abu Daawood and Tirmidhi).

If you feel the need to do something to proclaim your love for the Prophet ﷺ, fast on the Mondays as the prophet and his companions did nothing but fast on the day he was born (Monday). But they never singled out the 12th Rabi Al Awwal for that.

And when we have more than a 1000 authentically proven Sunnahs for a single day and night than why do we need any innovations, there is nothing that is good that the Prophet ﷺ has left without informing us. Let us follow the proven Sunnahs first and if we have time let's talk about doing more, We challenge you none can do anything more than what the Prophet ﷺ and His companions achieved in their 24hrs.

Imaam Maalik, may Allaah have mercy on him, said: *"The Sunnah is like the rescue ship of Noah, whoever who gets on board will be saved and whoever is left behind is doomed. That which made the former part of the Muslim nation guided is the only thing that will make the latter part of it guided."*

We leave you with a Question, can anything that one of us has innovated be better than what the Sunnah is? Can anything by anyone be better than what the Prophet ﷺ and his companions did? A Muslim's heart would say No!

Let us stick to his Sunnah and the way of the Sahaba and pray Allah to guide us and keep us on the straight path!

CHAPTER 8

Etiquette of visiting the Prophet's Mosque

VISITING MADINAH AND THE MOSQUE OF THE PROPHET

O you who come to the City of the Messenger of Allaah ﷺ, you have come to a good place and you are going to earn great reward. May Allaah accept your righteous deeds and fulfil your greatest hopes. Welcome to the land of Hijrah and victory, the land of the Chosen Prophet, the land to which the righteous Sahaabah migrated and the home of the Ansaar.

Visiting the Prophet's Masjid is prescribed and recommended as it is one of the three mosques to which one may make an effort to travel to for the sake of praying and worshipping therein. Abu Hurayrah (RA) narrates from the Prophet ﷺ that he said: *You should not undertake a special journey to visit any place other than the three Mosques: the Sacred Mosque of Makkah, this Mosque of mine, and Al-Aqsa Mosque (in Jerusalem).* [Bukhaari and Muslim].

It was narrated from Jaabir (may Allaah be pleased with him) that the Messenger of Allaah ﷺ said: *"The best places to which a person may travel are this Mosque of mine, and the Ancient House (i.e., the Ka'bah)."* (Narrated by Ahmad).

When entering the masjid of the Prophet S.A.W one should do so with the right foot (first) and say the prescribed du'aa for entering a masjid. Following is an example of one such du'aa: *Bismillah wassalatu wassalamu ala rasulillahi, Allahumma ighfir lee dhunubee wa iftah lee Abwaba Rahmatik, Allahumma Inni A'uthu Billahi Al-Adhim, Wa Wajhihi Al-Kareem, Wa Sultanihi Al-Qadim mina Shaitani rajim.*

(In the Name of Allaah, O Allaah! Bless Mohammad, his family and his followers. O Allaah! Forgive my sins, and open the doors of Your mercy for me. I seek refuge with Allaah, the Supreme, with His Noble Face, and with His Eternal Dominion from the accursed devil.)

If the Fard prayer is not going on then one should then pray two raka'ah tahiyyat al masjid before sitting as prescribed by the Prophet ﷺ: *When one of you enters the masjid, let him not sit until he prays two raka'ahs.* [Bukhari and Muslim].

MULTIPLE REWARDS FOR PRAYING THERE

Prayers offered in the Mosque of Madeenah bring a multiple reward, both obligatory and naafil prayers according to the more correct of the two scholarly opinions. The Prophet ﷺ said: *"One prayer in this Mosque of mine is better than one thousand prayers offered anywhere else, except al-Masjid al-Haraam."* (Narrated by al-Bukhaari & Muslim).

OFFER TWO RAKAHS IN THE RAWDAH

It is prescribed for the one who visits the Prophet's Mosque to pray two rak'ahs in the Rawdah or whatever he wants of naafil prayers, because it is proven that there is virtue in doing so. It was narrated from Abu Hurayrah that the Prophet ﷺ said: *"The area between my house and my minbar is one of the gardens (riyaad, sing. rawdah) of Paradise, and my minbar is on my cistern (hawd)"* (Narrated by al-Bukhaari, & Muslim).

And it was narrated that Yazeed ibn Abi 'Ubayd said: "I used to come with Salamah ibn al-Akwa' and he would pray by the pillar which was by the mus-haf, i.e. in the Rawdah. I said, 'O Abu Muslim, I see that you are keen to pray by this pillar!' He said, 'I saw that the Prophet ﷺ was keen to pray here.'" Narrated by al-Bukhaari, 502; Muslim, 509.

Being keen to pray in al-Rawdah does not justify being aggressive towards people or pushing the weak aside, or stepping over their necks.

VISIT THE GRAVE OF THE PROPHET ﷺ

It is prescribed for men who are visiting the Prophet's Mosque to visit the grave of the Prophet ﷺ and the graves of his two companions Abu Bakr and 'Umar (may Allaah be pleased with them), and to send salaams upon them and make du'aa' for them.

The way in which the grave of the Prophet ﷺ is to be visited is that the visitor should come to the grave and face it and say "*Al-salaamu 'alayka ya Rasool-Allaah ﷺ*." Then he should move about a yard to his right and say salaams to Abu Bakr by saying, "*Al-salaamu 'alayka ya Aba Bakr*." Then he should move a little further to his right, about a yard, and say salaams to 'Umar ibn al-Khattaab, by saying, "*Al-salaamu alayka ya 'Umar*."

OFFER PRAYER IN QUBA

It is prescribed for the visitor to Madeenah and for the one who lives there to go to the Mosque of Quba' and pray there, following the example of the Prophet ﷺ and seeking the reward of 'Umrah. It was narrated that Sahl ibn Haneef said: The Messenger of Allaah ﷺ said: "*Whoever goes out until he comes to this mosque – meaning the Mosque of Quba' – and prays there, that will be equivalent to 'Umrah*." (Narrated by Ahmad & al-Nasaa'i)

In *al-Saheehayn* it is narrated that the Messenger of Allaah ﷺ used to go to the mosque of Quba' every Saturday, walking or riding, and he would pray two rak'ahs there. Narrated by al-Bukhaari, 1191; Muslim, 1399

VISIT BAQĒE AND UHUD

It is prescribed for men who are visiting Madeenah to visit the people buried in Baqee' al-Gharqad and the martyrs of Uhud, to send salaams on them and to make du'aa' for them. It was narrated that Buraydah (may Allaah be pleased with him) said: The Messenger of Allaah ﷺ used to teach them, when they went out to the graveyards, to say, "*Al-salaamu 'alaykum ahl al-diyaar min al-mu'mineen wa'l-muslimineen, wa innaa in sha Allaah bikum laahiqaan. Nas'al Allaah lana wa lakum al-'aafiyah*. (Peace be upon you, O dwellers of these abodes, believers and Muslims. We will, when Allaah wills, join you. We ask Allaah to grant salvation to us and you)."

Permission to visit graves is subject to the condition that no false words are spoken, the worst of which are shirk and kufr. It was narrated from Buraydah from his father that the Messenger of Allaah ﷺ said: *"I used to forbid you to visit graves, but now whoever wants to visit them let him do so, but do not utter any falsehood."* (Narrated by al-Nasaa'i)

It was narrated that Abu Marthad al-Ghanawi said: I heard the Messenger of Allaah ﷺ say, *"Do not sit on graves or pray facing towards them."* Narrated by Muslim, 972.

And it was narrated that Abu Sa'eed al-Khudri (may Allaah be pleased with him) said: The Messenger of Allaah ﷺ said, *"All of the earth is a place of prayer apart from graveyards and bathrooms."* (Narrated by Ahmad & al-Tirmidhi)

MISTAKES MADE WHEN VISITING MASJID-E-NABWI

O you who come to Madeenah, you are in a place which, after Makkah, is the best and noblest of all places, so respect it as it should be respected; honour its sanctity and holiness and observe the best etiquette therein. Know that Allaah has warned of the severest punishment for those who commit evil therein. It was narrated from Abu Hurayrah (may Allaah be pleased with him) that the Prophet ﷺ said: *"Madeenah is a Haram (sanctuary), so whoever commits evil therein or gives protection to an evildoer, the curse of Allaah, the angels and all of mankind may be upon him. Allaah will not accept any obligatory or naafil deed from him on the Day of Resurrection."* (Narrated by al-Bukhaari & Muslim)

So whoever commits any evil action or offers protection to any evildoer who seeks his help is exposing himself to a humiliating punishment and the wrath of the Lord of the Worlds.

Making Dua to him

Praying (making du'aa') to the Prophet ﷺ or calling him, or seeking his help, including asking him (directly) to intercede on our behalf before Allaah. Rather, we turn to Allaah, begging of Him to grant the Prophet S.A.W permission to intercede on our behalf on the Day of Judgement.

It was narrated that 'Aa'ishah and 'Abd-Allaah ibn 'Abbaas (may Allaah be pleased with them both) said: When death was approaching the Messenger of Allaah ﷺ, he put a cloak over his face, and when he felt hot he removed it and said, *"May Allaah's curse be upon the Jews and Christians, for they took the graves of their Prophets as places of worship"* – warning against doing what they did. (Narrated by al-Bukhaari & Muslim).

Praying to Allaah at the Grave

Abu Ya'la and al-Haafiz al-Diya' narrated in *al-Mukhtaarah* that 'Ali ibn al-Husayn (may Allaah be pleased with him) saw a man entering through a gap at the grave of the Prophet ﷺ, and making du'aa'. He told him not to do that and said, "*Shall I not tell you a hadeeth that I heard from my father from my grandfather from the Messenger of Allaah ﷺ ? 'Do not take my grave as a place of festivity (which you visit repeatedly) and do not take your houses as graves. Send blessings upon me for your greeting will reach me no matter where you are.'*" (Narrated by Abu Dawood)

Praying to Allaah at the grave, or believing that du'aa' offered at the grave will be answered. This shouldn't be done because it is something that may lead to shirk. If du'aa's offered at graves or at the grave of the Prophet were better the Sahaba would have done it and the Messenger of Allaah ﷺ would have encouraged us to do that, because he did not leave anything that will bring us close to Paradise but he urged his ummah to do it.

Standing before the Grave in a posture of Prayer

Placing the right hand on top of the left over one's chest or below it. This is not allowed, because this is a posture of worship which we are only permitted to do for Allaah.

Praying in First Row is Better than praying in the Rawdah

One also needs to pay attention to the fact that praying the fardh (obligatory) prayer in the first row is more meritorious than praying in the rawdah. Therefore, if you can pray in the front rows it is better than praying in the rawdah for the fardh. The Prophet S.A.W said: *The best of rows for the men are the front row. He also said: If the people knew what (reward) there is in the call and the first row, and there was no other way to settle the matter than drawing lots, they would draw lots for it.* [Bukhari and Muslim]

Telling the Visitors to convey your Salam

Some of those who are unable to go to Madeenah send their salaams to the Messenger of Allaah ﷺ with some visitors, some of whom stand and convey these salaams. This is an innovated action that has been made up. Those who send salaams and those who convey them should refrain from doing so, because there is no need for that, as the Prophet ﷺ said, "*Send blessings upon me for your greeting will reach me no matter where you are.*"

And he ﷺ said: "*Allaah has angels on earth who travel around conveying to me the salaams of my ummah.*" (Narrated by Ahmad & al-Nasaa'i)

Repeatedly visiting his Grave

Repeatedly doing so and going there a great deal, such as visiting after every obligatory prayer, or every day after a specific prayer. This is going against the words of the Prophet ﷺ, *“Do not take my grave as a place of festivity (which you visit repeatedly).”*

Maalik (may Allaah have mercy on him) was asked about a stranger who comes to the grave of the Prophet ﷺ each day. He said, *‘That is not right,’* and quoted the hadeeth, *‘O Allaah, do not make my grave an idol that is worshipped.’”*.

The companions of the Prophet S.A.W did not do so and they were more knowledgeable of this deen than those who followed them and they loved the Prophet S.A.W more than others.

Seeking Barakah from the Pillars or Walls or the likes

It is not permissible to seek blessing (barakah) from any part of the Prophet’s Mosque, such as the pillars, walls, doors, mihrab or minbar, by touching or kissing them. It is also not permitted to seek blessing from the Prophet’s hujrah (chamber) by touching it, kissing it, or wiping one’s clothes against it or to circumambulate it. It is narrated in a hadeeth that even the Black Stone of Kabah is not to be kissed seeking blessings rather it is done because it is Sunnah so how can these man made pillars which were made hundreds of years after the prophet benefit?

Do not visit other mosques to offer prayers there or seek blessings

For the visitor to Madeenah, it is not prescribed to visit any other mosques in the city apart from these two, the Mosque of the Messenger of Allaah ﷺ and the Mosque of Quba’. It is not prescribed for the visitor or anyone else to head for a particular spot, hoping for blessing or to worship Allaah in that place, when there is no evidence from the Qur’aan or Sunnah concerning visiting that place and no evidence that the Sahaabah did that.

It is not prescribed to go to the places and mosques in which the Prophet ﷺ or the Sahaabah prayed in order to pray there or to worship Allaah by offering du’aa’s there etc., because the Prophet ﷺ did not enjoin that or encourage people to visit these places. It was narrated that al-Ma’roor ibn Suwayd (may Allaah have mercy on him) said: We went out with ‘Umar ibn al-Khattaab, and we passed by a mosque on the way. The people hastened to pray there, and ‘Umar said, *“What is the matter with them?”* They said, *“This is a mosque in which the Messenger of Allaah ﷺ prayed.”* ‘Umar said, *“O people, those who came before you were doomed because they followed such practices, until they established places of worship in such locations. If a time for prayer comes when you are there, then pray, and if it is not the time for prayer, then move on.”* (Narrated by Ibn Abi Shaybah in *al-Musannaf*, 7550).

When ‘Umar ibn al-Khattaab heard that there were people who came to the tree under which the Prophet ﷺ had received the bay’ah (oath of allegiance), he ordered that it be cut down. Narrated by Ibn Abi Shaybah in *al-Musannaf*, 7545.

We ask Allaah to guide us and help us to guide others, and to follow the Sunnah of the greatest of the Messengers.

CHAPTER 9

Sunnan of day to day Activities

In the course we have constantly been saying that the best way to proclaim one’s Love for the Prophet ﷺ is to Pattern after him, Follow him, do things as he did and leave things he asked us to leave.

There are a 1000 authentic Sunnahs that a person can do in just one day and night SubhaanAllah its mind boggling that if we are to try and practice these there would be absolutely no place for any innovations. The best of people, the best of creations the best role model has left us with plenty and the best we can do is pattern after him and follow him. The best of deeds would be those done for the sake of Allah and in the way of the Prophet ﷺ In today’s class we study few of the Sunnahs related to our day to day activities.

WAKING UP

1. Wipe the effects of sleep from the face with your hands. *When the Messenger of Allah (woke up, he would sit up and rub away the effects of sleep from his face with his hand.*
2. Say the supplication for waking up: الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ
ALHAMDU LILLA AHIL-LATHEE AHYANA BA'DA MAA AMAATANA WA-ILAYHIN-NUSHOOR. *All praise is for Allah who gave us life after death (sleep) and to Him is the resurrection.*
3. Use a Siwaak. *When the Prophet ﷺ woke up from the night (sleep), he used to clean his mouth with a Siwaak.*

4. Snuff water. When one of you wakes up from sleep, then snuff water three times. For indeed, Shaytaan spends the night in the upper part of the nose.
5. Wash both hands three times. When one of you wakes up from sleep, he must not dip his hand into a utensil until he washes it three times.
6. If some one wakes up in the middle of the night. The Prophet ﷺ said : ‘Whoever awakes at night and then says (the below dua) ...will be forgiven’:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ،
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ، وَلَا إِلَهَ إِلَّا اللَّهُ
وَاللَّهُ أَكْبَرُ ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

LA ILAAHA ILLAL-LAHU WAHDAHU LA SHAREEKA LAH,
LAHUL-MULKU WALAHUL-HAMD, WAHUWA ‘ALAA KULLI
SHAY-IN QADEER, SUBHAANALLAH, WALHAMDULILAH, WALA
ILAAHA ILLAL-LAH WALLAAHU AKBAR, WALA HAWLA WALA
QUWWATA ILLA BILLAHIL ‘ALIYYIL ‘ADHEEM

and then supplicates:

رَبِّ اغْفِرْ لِي - RABBIGH-FIR LEE - ‘O my Lord forgive me.’

Al-Waleed said, “or he ﷺ said: ‘and then asks, he will be answered. If he then performs ablution and prays, his prayer will be accepted’

ENTERING AND LEAVING THE TOILET

1. Enter with the left foot and leave with the right.
2. Supplicate when entering the toilet (اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ بِسْمِ اللَّهِ) BISMILLAH ALLAHUMMA INNEE A’OODHU BIK MINAL KHUBTI WALKHABA-ITH (In the name of Allah). O Allah, I take refuge with you from all male and female devils.’
3. Do not face the Qiblah while urinating or defecating.
4. Do not touch the Private parts with the right hand.
5. Do not use the right hand to clean oneself.
6. It is disliked to stand and pass urine.

7. Do not hasten to be expose and uncover the Awrah.
8. Be very careful and clean all the impurity as it is punishable if left off. *"Most of the punishment of the grave will be because of urine."*
9. Wash the impurity three times or any odd number of times.
10. Use Water, tissue, stones and the like to clean.
11. After leaving the toilet غُفْرَانُكَ - GHUFRAANAK ' - *I ask You (Allah) for forgiveness.*

USING SIWAAK

There are several times in which a Muslim may use Sewak at day and night: The Prophet ﷺ said: *(Were it not for avoiding inflicting difficulties on my nation, I would have ordered them to use Sewak upon the performance of each prayer)* Narrated by Al-Bukhari & Muslim.

The total times of using Sewak by the Muslim at the day and night is not less than (20) times. The Muslim uses Sewak:

- Upon performing the five prayers, the regular Sunnah prayers, Al-Doha (Morning) prayer, Al-Wetr Prayer.
- Upon entering the house, because the first thing performed by the Prophet ﷺ when he enters his house is using the Sewak, as narrated by Aisha – May Allah be pleased with her – in Sahih Muslim. So, every time you enter your house use Sewka in order to apply the Sunnah.
- Upon reading the Holy Quran, for changing the smell of the mouth.
- Upon waking up.
- Upon making ablution (Wudhou').

WEARING SHOES

Put shoes on starting with the right foot and take them off starting with the left. This Sunnah is repeated at day and night so many times; the Muslim wears and takes off his shoes to go to the toilet, go out and come back from the Masjid, work, home etc, therefore, when you wear or take off the shoes according to the Sunnah with the intention of following the example of the Prophet ﷺ you will gain a lot of good deeds.

DRESSING AND UNDRESSING

Wearing and taking off clothes happen several times at day and night for the purpose of bathing, sleeping etc.

1. Say Bismi Allāh i.e. In the name of Allah, when you wear or take off your clothes.
2. The Prophet ﷺ said (the below Dua) when he wore his clothes, shirt, dress or turban:

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا (التَّوْب) وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ

ALHAMDU LILLA AHIL-LATHEE KASANEH HATHA (ATHTHAWB) WARAZAQNEEHI
MIN GHAYRI HAWLIN MINNE WALA QUWWAH.

'All Praise is for Allah who has clothed me with this garment and provided it for me, with no power nor might from myself.'

3. Start by the right side upon wearing clothes.
4. Upon taking off the clothes, start with the left side then the right.

ENTERING AND LEAVING THE HOUSE

Entering

1. Mentioning regards to Allah: the Prophet ﷺ said: «when a man mention Allah while entering his house and when he eat, the devil say to his mates (there is no food or shelter for this night for you)» (Muslim)
2. Entrance Du'aa: "بِسْمِ اللَّهِ وَلَجْنَا، وَبِسْمِ اللَّهِ خَرَجْنَا، وَعَلَى رَبِّنَا تَوَكَّلْنَا". BISMILLAAHI WALAJNAA WA BISMILLAAHI KHRAJNAA WA 'ALAA RABBANA TAWAKKALNAA (O Allah I ask you the best out of entrance and the best out of exit, I enter in the name of Allah and exit in the name of Allah, I put my trust in Allah) This is the way a man depends on Allah while entering or exiting, which keeps him always connected to Allah.
3. Using Sewak Muslim narrated that the Prophet ﷺ used *Sewak* while taking his first steps into home.
4. Say As Salam Alaikum. Supposing that a Muslim who goes for prayers in the Mosque practice these Sunnas; that would make 20 Sunnas a day.

Going out

A Muslim should say this du'aa :

بِسْمِ اللَّهِ ، تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

BISMILLAAHI TAWAKKALTU 'AALAL-LAH, WALA HAWLA WALA QUWWATA ILLA
BILLAH.

'In the name of Allah, I place my trust in Allah, and there is no might nor power except with Allah.'

A Muslim goes out and returns home many times a day; for prayers, work or for whatever and every time he applies these sunnas, he gets great reward from Allah as he submits to His Prophet's ﷺ teachings.

The outcome of the application of these sunnas:

- A Muslim gets protected from whatever evil he gets in touch with.
- A Muslim gets secured from whatever evil that might hurt him.
- A Muslim gets guided and guarded in everything either divine or secular.

EATING

Observe the following Sunan for eating:

1. Wash the hands
2. Say BISMILLAH.
3. Eat with the right hand.
4. Eat from what is in front of you ie. near to you.
5. If some food drops, clean it and then eat it.
6. Eat with three fingers.
7. Not reclining whilst eating.
8. The etiquette of eating also includes: eating with a group; not speaking about haraam things whilst eating; eating with one's wives and children; not keeping a particular food to oneself unless there is a reason for that, such as it being for medicinal purposes – rather one should offer the best food to others first, such as pieces of meat and soft or good bread.

The etiquette of sitting when eating:

- Kneel on one's shins and front of the feet, or
- Keep the right leg upright and sit on the left.

Sunan after eating:

1. Lick the bowl and the fingers: The Prophet ﷺ ordered the licking of the fingers and bowl, and he said: *Verily, You do not know in which of it ie. which morsel of food) is the blessing.*
2. Say the Dua: **الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ .**
ALHAMDULILLAHIL-LATHEE AT'AAMANEE HATHA WARAZQANEEHI MIN GHAYRI HAWLIN MINNEE WALA QUWWAH. 'All praise is for Allah who fed me

this and provided it for me without any might nor power from myself. From the benefits of this Dua'a, is that: The person's past sins will be forgiven

3. Washing the hands after eating. The Sunnah may be done by washing with water only. Ibn Raslaan said: But it is better to wash the hands with potash or soap or something similar.
4. Rinsing the mouth after eating.

General Etiquettes -

1. Not criticizing the food.
2. Moderation in eating.
3. Avoiding eating & drinking from Gold or Silver vessels.

DRINKING

1. Say Bismillah.
2. Drink with the right hand;
3. Sit while drinking
4. When drinking, breathe outside of the vessel. And do not drink all at once, but rather, take three breaths.
5. Say Alhamdulillah after drinking.
6. Do not put your mouth directly to the bottle if one is not going to finish the whole bottle.

Adhkaar of the Morning and Evening

There are a number of Dhikr that are to be recited in the Morning and Evening which will be too much to memorize for the Tests but it is something every Muslim should try to practice. (as-sabah) translated *morning*: after Fajr prayer until the sun rises, (al-masa') translated *evening*: after 'Asr prayer until the sunsets, however some scholars say: after the sunsets and onwards. The Adhkar can be taken from a book every Muslim should have "Hisnul Muslim (Fortress of a Muslim)" available on PDF on various websites.

For those who cannot memorise at least make it a habit to listen to these Adhkar on the prescribed times and try to read it with them InshaAllah the Reward is with Allah.

You can download apps on your mobile names "Hisnul Muslim" or "Fortress of Muslim"

SLEEPING

From the Sunan of going to sleep, is:

1. Say the supplication for going to sleep

بِسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا

BISMIKALLAAUMMAA AMOOTU WA-AHYA.

'In Your name O Allah, I live and die.'

or "ALLAHUMMA BISMICA AMUTU WA AHYA

Both of these are found in different authentic narrations, so a Muslim is expected to read one Dua for some days and the other for the next few days so that the Sunnah is not lost InshaAllah.

2. Recite the Mu'awwidhaat (Surahs Ikhlāas, Falaq & Naas) and wipe the body:

'When retiring to his bed every night, the Prophet ﷺ would hold his palms together, spit (A form of spitting comprising mainly of air with little spittle) in them, recite the last three chapters (Al-Ikhlāas, Al-Falaq, An-Nas) of the Quran and then wipe over his entire body as much as possible with his hands, beginning with his head and face and then all parts of the body, he would do this three times.'

3. Recite the Last two Ayahs of Baqarah

4. Recite the Ayat Al Kursi

There are many other supplications and Adhkaar that can be said at the time of going to sleep like reciting Surah Mulk etc, which again can be taken from the book "Hisnul Muslim (Fortress of the Muslim)"

Etiquettes of going to sleep:

1. Be in a state of purity (Wudoo).
2. Sleep on our right side.
3. Place the right hand under the right cheek.
4. Dust the bed
5. Do not sleep on the tummy.

UPON SEEING A GOOD OR BAD DREAM

'The righteous dream is from Allah and the bad dream is from the devil, so if anyone sees something which pleases him then he should only relate it to one whom he loves...' Summary of what to do upon having a bad dream:

- *Spit on your left three times Spit. A form of spitting comprising mainly of air with little spittle*

- Seek refuge in Allah from shaytan and the evil of what you saw. (Aoozbillaahi Minash shaytaanir rajeem)
- Do not relate it to anyone
- Turn and sleep on the opposite side to which you were sleeping on previously.
- Get up and pray if you so desire.

CHAPTER 10

Rewards of loving & following the Prophet ﷺ

LOVING AND FOLLOWING THE PROPHET

Believers are encouraged to act in accordance with the sunnah of the Messenger of Allah in the Quran as follows: *"If ye do love Allah, follow me: Allah will love you and forgive you your sins..."* (Aal-i-Imran, 31).

It means the sign of loving Allah; and the way of making oneself loved by Allah is adopting the Sunnah of the Messenger of Allah and acting in accordance with it. A person who loves Allah really will definitely try to resemble the person whom Allah loves and is pleased with, and try to imitate his deeds.

There are many virtues and rewards of acting in accordance with the Sunnah. The issues of the Sunnah, and even the smallest manners of the Sunnah inform Muslims how to act in the complicated roads of life and show them the safest and most reliable roads like a compass. The Sunnah makes believers obtain the unfailing and unchanging criteria of value.

In short, *"The Sunnah of the Prophet is the cornerstone of the happiness in the world and in the hereafter and it is the source of making a person mature."*

Adhering to the Sunnah means several things:

- 1- Doing obligatory duties and avoiding haraam things.
- 2- Avoiding innovations in actions and beliefs.
- 3- Striving to do Sunnah and mustahabb deeds as much as one is able.
- 4- Calling people to goodness and trying to reform them as much as possible.

ITS REWARDS

You will be (on the Day of Judgment) with those whom you love.

Allaah says that which translates as: *"And whoever obeys Allaah and the Messenger – those will be with the ones upon whom Allaah has bestowed favour of the prophets, the steadfast affirmers of the truth, the martyrs and the righteous. And excellent are those as companions."* (An-Nisaa': 69).

'Aa'ishah, may Allaah be pleased with her, reported that a man came to the Prophet ﷺ and said: *"O messenger of Allaah! You are dearer to me than my family, my children and even myself. Sometimes I am sitting in my home and I remember you, and then I am overwhelmed with the desire to come and see you. When I think about your death and mine; I realise that when you die you will at the rank of the Prophets in paradise, but I fear that if I enter paradise, I will not be able to see you."* 'Aa'ishah, may Allaah be pleased with her, continued: *"The Prophet ﷺ did not answer this man until Allaah revealed this verse (given above)."* (At-Tabari and others).

Anas bin Maalik, may Allaah be pleased with him, said that a man asked the Prophet ﷺ: *"When will the (last) hour come?"* He ﷺ replied: *"What have you done to prepare for it?"* The man replied: *"I did not prepare for it with many prayers, fasting or charity, except the love I have for Allaah and His Messenger."* The Prophet ﷺ replied: *"You will be (on the Day of Judgment) with those whom you love."* Anas bin Maalik, may Allaah be pleased with him, said: *"We (his companions) never rejoiced at anything more than his words, when he said "You will be (on the Day of Judgment) with those whom you love.""* Anas, may Allaah be pleased with him, continued: *"I love the Prophet ﷺ, Abu Bakr and 'Umar, may Allaah be pleased with them both, and I hope to be with them (in the Hereafter) due to my love for them, even if I cannot do (the same amount of righteous deeds) as they do."* (Bukhaari, Muslim and others).

Shaykh Al-Islam Ibn Taymiyyah, may Allaah have mercy upon him, said commenting upon similar Hadeeth: *"The meaning of this Hadeeth is obvious, because it is natural for someone who loves another to be with him. The closeness to the beloved will be*

proportional to the intensity of love that exists. If this love is perfected then it entails that one must do all that the beloved requests and commands, provided that one is able to do so. The more one willingly differs from ones beloved, the weaker the love is that exists. Loving someone necessitates hating all that they hate all and whom they hate, provided they are aware of this hatred. This is why Allaah says (that which translates as): "You will not find a people who believe in Allaah and the Last Day having affection for those who oppose Allaah and His Messenger..." (Al-Mujaadilah: 22) loving and befriending are from the deeds of the heart. Believing in Allaah necessitates loving Him and His Messenger, which is of course in stark contradiction to loving those who hate and oppose Allaah and His Messenger."

Adhering to the Sunnah when there is Corruption

And the Prophet ﷺ said: *"Ahead of you there lie days of patience, during which being patient will be like grasping a hot coal. The one who does good deeds then will have a reward like that of fifty men who do such deeds. – And someone else added – They said: O Messenger of Allaah, the reward of fifty of them? He said: "The reward of fifty of you."* [Narrated by Abu Dawood & al-Tirmidhi].

In some reports of the hadeeth it says: *"They are the ones who will revive my Sunnah and teach it to the people."*

Drink from Al Kawthar by the Prophet ﷺ

The Prophet ﷺ said: *"I have been given al-Kawthar, and it is a river that flows on the face of the earth. Its banks are domes of pearls and it is not covered. I struck its dust with my hand and its dust was the most fragrant (or pure) musk, and its pebbles were pearls."* Classed as saheeh by al-Albaani in *al-Saheehah*, 2513.

The Prophet ﷺ said: *"In it can be seen vessels of gold and silver whose number is as the stars of the sky."* (Muslim) According to another report, *"More than the number of stars in the sky."*

The Prophet ﷺ said: *"I will reach the Cistern ahead of you. Whoever comes to it will drink and whoever drinks from it will never thirst again".* [al-Bukhaari & Muslim]

FOLLOW SOME SUNNAHS TO BUILD A PALACE IN JANNAH

Prophet Muhammad ﷺ said:

1. **Build a Masjid;** *"Whoever builds a Masjid seeking by it the Pleasure of Allah, Allah will build for him a similar place in Jannah".* (Bukhari)

2. **Perform 12 Sunnah Rakahs;** *"Whoever prays twelve extra [supererogatory] rak'ahs every day, Allaah (swt) will build for him a house in Paradise."* (Muslim)
3. **Do not Argue;** *"He who gave up disputing while he is right, a palace of high rank in Paradise will be built for him".* (At Tirmidhi) The Prophet (ﷺ) also said, *"Myself, and the person who sponsors an orphan will be in Jannah like this (and he pointed to his index and middle fingers)."* (Bukhari & Muslim).
4. **Help a Widow & the Destitute;** *"The one who helps widows and the destitute is like one who fights in jihaad for the sake of Allaah (swt)."* [Saheeh Muslim,]
5. **Be Easy with others;** *"Allah, the Almighty let a man enter Jannah because that man was easy when buying, easy when selling to others, easy when he passed a judgement and easy when he sought a judgement."* (Bukhari)
6. **Seek Knowledge;** *"Whoever treads a path in search of knowledge, Allah will make easy for him the path to Jannah."* (Muslim)
7. **Memorize 99 names of Allah;** *"Allah has ninety-nine Names, one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Jannah."* (Bukhari)

THE DANGERS OF NOT FOLLOWING THE SUNNAH

Allah warns against it

Opposing his command and changing his Sunnah is misguidance and innovation. It is threatened by Allah with utter bereftness and punishment.

Allah says,

"Let those who oppose his command beware of a trial that might strike them or a painful punishment that might befall them." [Al-Qur'an 24:63]

And *"Whoever splits from the Messenger of Allah after the guidance is clear to him and follows other than the path of the believers, We shall entrust him to what he has turned to."* [Al-Qur'an 4:114]

Driven away from from Al Kawthar

Abu Hurayrah said that once the Messenger of Allah went to visit some graves and, while there, described his community, saying: *"Some men will be driven away from my Fountain as a stray camel is driven off. I will call to them, 'Come here! Come here!' It will be said, 'They made changes after you.' Then I will say, 'Get away! Get away!'"* (Muslim, Malik, Abu Dawud and An-Nasa'i)

It was narrated by al-Bukhaari (2194) and Muslim (4257) from Abu Hurayrah that the Prophet ﷺ said: *"By the One in Whose hand is my soul, I will drive men away from my Cistern as strange camels are driven away from a cistern."*

It is like one is rejecting to go to Jannah

Abu Huraira reported: The Messenger of Allah ﷺ said, *"Everyone from my nation will enter Paradise except those who refuse."* They said, "O Messenger of Allah, who will refuse?" The Prophet said, *"Whoever obeys me enters Paradise and whoever disobeys me has refused."* (Sahih al-Bukhari)

Anas R.A. reported that the Prophet ﷺ said: *"Anyone who dislikes my sunnah is not of me."* (Bukhari & Muslim)

Abu Bakr as-Siddiq said: *"I have not omitted doing anything that the Messenger of Allah used to do. If feared that I would deviate if I left out any of his commands."*

Agreed, it is not easy or rather is very difficult to act in accordance or implementing all each and every aspect of the sunnah. But everybody can have the intention of acting in accordance with the Sunnah and be in favor of the Sunnah. Thus, a person will not be deprived of the intercession of the Messenger of Allah and will not be away from the abundance of the Sunnah since he has the intention of acting in accordance with the Sunnah and is in favor of the Sunnah.

We should always have the desire and intention of fulfilling sunnahs although we cannot fulfil them due to our own weaknesses and conditions. We should not ignore the sunnahs that we can fulfil without any excuses and due to laziness.

TO CONCLUDE

Learn and understand the status of the Messenger of Allah ﷺ, know that He ﷺ is the best of creation and he ﷺ will intercede for us on the Day of Judgement with the permission of Allah.

Yes He ﷺ performed some great miracles and the greatest of them would be his intercession for us but know that he is a Messenger, a Slave of Allah who has no knowledge of the unseen or power over it.

He ﷺ cried for us in front of Allah and will be worried about us on the day of Judgement, his rights over us are immense, Love, him, follow him, pattern him.

Loving him is an a condition of having complete faith, love him and taste the sweetness of faith, love him and you would see this world to be nothing but a passing abode. Love him ﷺ because he deserves it more than anyone else in this world.

There is nothing good that he ﷺ did not convey to us and there is nothing that would cause harm but he ﷺ has warned us about it. Learn them and save yourself from it.

The Prophet ﷺ was born on a Monday and in Rabi Al Awwal but the date is not authentically proven to be the 12th instead his leaving this world is agreed by scholars to be on the 12th of Rabi Al Awwal, then how can we celebrate on that day?

Go to Madinah, feel the serenity, breathe in the peace, pray as much as you as each prayer is rewarded exponentially, but do not ask directly to the Prophet ﷺ, he forbade us from it and we hear and we obey.

Learn the Sunnahs of day lives, learn them *and implement them to the best of your ability*

May Allah make us Love and Follow the Prophet ﷺ the way the Sahaba did and give us the Hidaya to revive sunnahs in our lives.

May Allah by his Mercy make us all inhabitants of Jannah!